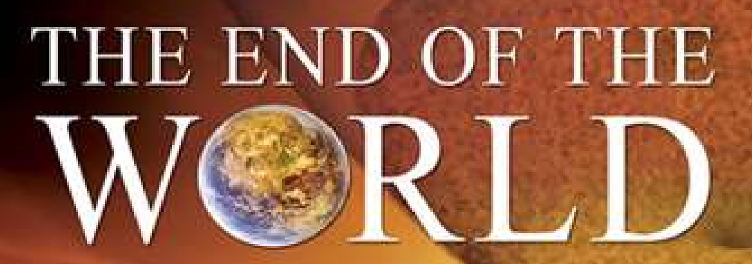


THE END OF THE WORLD

SIGNS OF THE HOUR MAJOR AND MINOR

Dr. Muhammad al-'Areefi



DARUSSALAM

The End of the World

The Major and Minor Signs of the Hour

With illustrations and maps

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The End of the World

Portents of the Hour: Major and Minor



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MAJOR PORTENTS OF THE HOUR







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honesty









Introduction

In the name of Allah,
the Most Gracious, the Most Merciful

Praise be to Allah, the Lord of the Worlds, and blessings and peace be upon the leader of the Prophets and Messengers, our Prophet Muhammad, and upon his family and Companions.

In recent times things have become very confusing and we have begun to see in bookstores and on websites speculation about future events, based on Verses and *Hadeeths* which refer to future events having to do with the signs of the Hour.

Every time a calamity befalls Islam and the *Muslims*, people begin to look for a way out from them. Sometimes you hear about the appearance of the Mahdi, sometimes you hear that the time for the final major battle against the Jews and Christians is close at hand, other times you hear about landslides in the East or in the West, and so forth.

I once visited a country in African and I witnessed a man claiming that he was the Messiah, 'Eesa ibn Maryam ﷺ, who had come back to earth.

It is essential, indeed, necessary, to explain the signs of the Hour, speak about their true meaning, and understand them [in that light]; thus, the reason for this book which you have in your hands.

I would like to thank all those who read this book before its publication and offered me their comments, foremost among them are Shaykh Dr. Salman ibn Fahd Al-Oadah, Shaykh Dr. 'Abd Al-'Azeez Aal 'Abd Al-Lateef, Shaykh Al-Muhaddith 'Abd Al-'Azeez Al-Turayfi, and others whose help I will never forget. I ask Allah to make this book beneficial, to make it sincerely for His sake, and to cause it to be among the beneficial knowledge that will testify for us on the Day of Resurrection. *Aameen*.

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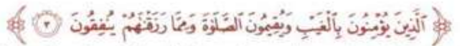
Why discuss the signs of the Hour?

Everything that a person tries to find out about and discussion should have some benefits that he will reap from his research and efforts.

Does researching about the signs of the Hour and learning about them offer us any benefit in our lives? Or is it mere information which a person adds to his cultural credit without it having any real impact on his life?

Since mention of the signs of the Hour are found in the Qur'an and *Sunnah* (Prophetic tradition), it therefore brings many benefits to one's life, including the following:

1. Fulfilling the obligation of believing in the unseen, which is one of the six pillars of Faith. Allah says,



﴿ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴾

"Who believe in the Ghayb[1] *and perform As-Salaah (Iqaamat-as-Salaah)"* [Al-Baqarah 2:3].

Abu Hurayrah ﷺ narrated said that the Messenger of Allah ﷺ said,

"I have been commanded to fight the people until they say laa ilaaha ill-Allah. Whoever says laa ilaaha ill-Allah, his wealth and his life are protected from me except in cases dictated by

(1) *Al-Ghayb*: literally means a thing not seen. This includes belief in Allah, the Angels, the Holy Books, Allah's Messengers, the Day of Resurrection, and *Al-Qadar* (Divine Pre-ordainment). [From the footnote by Hilali and Khan]

Islamic law, and his reckoning will be with Allah."[1]

Belief in the unseen means believing in everything that Allah, may He be Glorified and Exalted, has related to us or what His Messenger has told us and which has been confirmed to have been authentically narrated from him; whether we witness of these events, we know them to be true.

Included in this are the signs of the Hour. These include the appearance of the Dajjaal, the descent of 'Eesa ibn Maryam ﷺ, the emergence of Ya'jooj and Ma'jooj, the emergence of the Beast, the rising of the sun from the west, and other events mentioned in *Saheeh* (authentic) reports.

2. Knowledge of the signs of the Hour encourages one to obey Allah and prepare for the Day of Resurrection. It is an admonition for the heedless and encouragement for the repentant to not be content with this world. This is what the Prophet ﷺ did with those who were around him when he realised that one of the signs of the Hour was close at hand. It is recorded in the collections of *Bukhari* and *Muslim* that the Prophet ﷺ awoke one night and said,

> *"Woe to the Arabs from an evil that has approached. Today a (hole) like this has been opened in the barrier of Ya'jooj and Ma'jooj." He also said, "Wake up the occupants of these dwellings [i.e., his wives] to pray, for one who is well-dressed in this world may be naked in the Hereafter."*

3. It may offer an explanation of *Shar'i* (Islamic legislation) rulings and *Fiqhi* (Islamic jurisprudence) issues.

The companions once asked the Prophet concerning the length of days – where one day will be like a year and another day will be like a month – during the time of the Dajjal, "Will it be sufficient to offer only a day's worth of prayers during those days?" The Prophet replied,

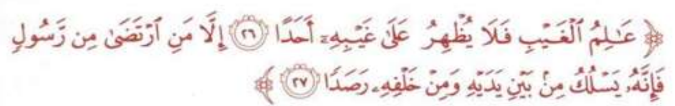
> *"No, rather estimate the timing."*

(1) Narrated by Al-Bukhaari. and Muslim.



From this we can also derive the ruling for the prayer of those *Muslims* who live in areas where day or night may last for several months.

4. The fact that the Prophet ﷺ was aware of the signs of the Hour – which are matters of the unseen and whose knowledge cannot be acquired by mere speculation – is evidence for the truthfulness of his message, and that he is truly a Messenger from Allah, Glorified and Exalted. Allah is the Knower of the unseen and the seen. He says:



"(He Alone is) the All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb (Unseen).'

27. Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him." [Al-Jinn 72:26-27].

5. Our knowledge of the signs of the Hour allows us to deal with them in the prescribed manner, eliminating any confusion concerning them. For example we are told about the *Dajjaal* in detail: the description of his eye, his forehead, and the things that he will have with him. [All these are mentioned] so that we do not fall prey to his *Fitnah* (trial); rather [through these sings] we will come to know that he is truly a *Dajjaal* (Liar).

6. Being mentally prepared for what may take place, so that we are not taken by surprise [when the events do occur].

7. Offering hope, because one of the signs of the Hour is the victory of Islam and its spread throughout the earth and the diminishing of Christianity and Judaism. This is based on the prophecies which mention Islam prevailing over and being superior to all other religions, even though the mushrikoon (polytheists, disbelievers) hate (it).

8. Satisfying the natural curiosity of a person who wants to find out what is hidden from him and learn what may happen in the future based on *Saheeh* reports concerning the unseen matters.
Islam blocks the way for deceivers, such as astrologers, fortune tellers, soothsayers and their like, who claim to have knowledge of future events. Islam relates to us, through revelation, a great about these future events which are signs of the Hour.

9. Belief in the signs of the Hour strengthens and increases Faith. When these signs occur, it confirms the truth of the religion that you are following.

There are other benefits [in having knowledge of these things] which would have an impact on our lives.



Guidelines on dealing with and understanding the Signs of the Hour

The scholars, both past and present, have written numerous books concerning the signs leading up to the Hour. Books still appear, along with Television, radio programmes, and Internet websites speaking about the signs of the Hour; some of them speak of the signs of the Hour in a manner indicating their confusion and error on the subject.

I deemed it necessary to list a number of guidelines when dealing with and understanding the signs of the Hour and the legislative texts that mention them.

Limiting to the texts of the Qur'an and *Saheeh Sunnah* when quoting evidence

These are the source from which we come to know about matters of the unseen.

﴿قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

"Say: 'None in the heavens and the earth knows the Ghayib (Unseen) except Allah, nor can they perceive when they shall be resurrected.'"[Al-Naml 27:65]

﴿عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾﴾

Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He

makes a band of watching guards (angels) to march before him and behind him." [Al-Jinn 72:26-27]

Allah, may He be Glorified and Exalted, related to His Prophet Muhammad ﷺ, for religious purposes, some matters of the unseen, which included [some of] the signs of the Hour; these signs are from the matter of the unseen future.

As for learning about the signs of the Hour from the Jewish sources, dreams and visions, or interpreting political events as being signs of the Hour without evidence is not correct.

Similarly, any text quoted as evidence must be authentic, whether it is attributed to the infallible Prophet ﷺ or to one of these noble Companions.

The mention of odd, strange, and false ideas pertaining to the signs of the Hour have been used as a means of excitement and generating more readers and an increase in book sales. One of the strangest thing that I read was what one writers wrote:

> "In a rare manuscript from the third century AH, found in the Islamic books section of the Turkish library in Istanbul, is a little known report related by Abu Hurayrah, Ibn 'Abbaas, and 'Ali ibn Abi Taalib ؓ. In it is recorded that Abu Hurayrah ؓ was initially afraid to speak of it, but when he felt that death was approaching he feared concealing knowledge so he said to the people around him, 'I know something concerning the wars[1] that will take place at the end of time.' They said, 'Relate to us and do not worry; may Allah reward you with good.' So he said: 'After one thousand and three hundred years, the decades that follow, count five or six decades, a man named Nasser will rule Egypt, and the Arabs will call him the bravest of the Arabs. Allah will humiliate him in successive wars and he will never prevail. Allah wants for Egypt a victory for His sake and during the dearest of months

(1) Wars (*Huroob*): one of the ways of detecting lies told by a narrator are usage of strange words. The word *Huroob* (wars) mentioned by the narrator is one that was not used in the plural form by the Companions..

to Him. The Lord of the House will please Egypt and the Arabs by the use of a dark skinned man (Sada) whose father is lighter (Anwar) than him, but he will make a peace deal with the thieves of Al-Masjid Al-Aqsa in the land of sorrows.

In Iraq there will come a tyrant and Sufyaani in whose eye there will be slight laziness. His name will come from Sidaam (confrontation) and he is confrontational (Saddaam) to anyone who opposes him. The entire world will gather to confront him because of a small country that he will invade. There is nothing good in Sufyaani except by means of Islam, and he is both good and bad. Woe to the one who betrays Al-Mahdi Al-Ameen.

In the fourteen hundreds, give or take two or three decades, Al-Mahdi Al-Ameen will appear and fight against the people, those who have gone astray, those with whom Allah is angry, and the hypocrites will gather in the land of Isra' and Mi'raaj, at Mount Majdoon (Armageddon) and the Queen of the world, the Queen of craftiness, the whore whose name is America, will come out to them, leading the world at that time in misguidance and disbelief. The Jews at that time will be in the highest position of control, occupying all of Jerusalem and the holy city. People from all countries will come by sea and air, except from countries where there is too much snow and countries from where there is too much heat. The Mahdi will realise that the entire world is plotting against him, but he will know that Allah is the best of those who plan and he will know that the entire universe belongs to Allah and to Him is the return of all things. The entire world is like a tree, root and branch, which He controls. Allah will send His worst punishment upon them and will cause the land, the sea, and the sky to burn around them; the sky will send down an evil rain and the people of the earth will curse all the disbelievers of the earth, and Allah will cause disbelief (kufr) to disappear.'"[1]

(1) *Kashf Al-Maknoon fi'l-Radd 'ala Kitaab Harmajdoon*, 58. See *Al-Mahdi wa Fiqh Ashraat Al-Saa'ah*, 636

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Referring to trustworthy scholars concerning this issue

Anyone who develops any idea concerning this issue should not hasten to tell others before discussing it with the scholars.

﴿ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٧﴾ ﴾

"So ask the people of the Reminder [Scriptures] if you do not know." [Al-Anbiya' 21:7]

﴿ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَٱتَّبَعْتُمُ ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا ﴿٨٣﴾ ﴾

"If only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaytaan (Satan), save a few of you" [Al-Nisa' 4:83].

This was the way of our righteous forebears; for example, Abu'l-Tufayl ﷺ narrated,

"I was in Kufah when it was said that the Dajjaal had emerged. We came to Hudhayfah ibn Usayd who was speaking to the people, and I said, 'The Dajjaal has emerged!' He said, 'Sit down.' So I sat down, and the man in charge of the people came to me and said, 'The Dajjaal has emerged and the people of Kufah are fighting him.' He said, 'Sit down.' So he sat down. Then a call went out that it was the lie of a tanner. We said, 'O Abu Surayhah, you made us sit down because you wanted to tell us something.' He said, 'If the Dajjaal emerges at your time, your children would throw pebbles at him. But the Dajjaal will emerge at a time when there is hatred among the people,[1] a lack of religious commitment, and division, and he will travel everywhere and the land will be rolled up for him like a sheepskin rug.'"[2]

(1) Meaning, mutual resentment and envy will be widespread among them.

(2) Recorded by Al-Haakim in *Al-Mustadrak*, where he said, "This is a *Hadeeth* with



Tell the people what they can understand

A number of those who speak about the signs of the Hour take the matter of narrating *Hadeeth* to the common folk or those who are new in Islam, who may not comprehend what they hear, lightly.

It is well known that a person should not relate everything that he has knowledge of as not everything that is sound or correct is fit to be spread or publicised, because people may not be able to comprehend it or they may misinterpret or misquote it. 'Ali ﷺ narrated,

"Tell the people what they can understand; do you want Allah and His Messenger to be disbelieved?"(1)

According to another report:

"People, do you want Allah and His Messenger to be disbelieved? Relate to the people what they can comprehend and do not relate that which they may find strange."(2)

Ibn Mas'ood ﷺ said,

"You will not tell people something they find difficult to comprehend, but it will become a source of confusion for some."(3)

---

a *Saheeh Isnaad*, although they [Al-Bukhaari and *Muslim*] did not record it." *Shaykh* Mustafa Al-'Adawi said: "There are a few reservations about its narrators, its *isnaad* includes Mu'aadh ibn Hishaam, and there was some talk about his *Hadeeth* which have brought it down to the level of *Hasan*. It also includes Qataadah who is *Mudallis* and narrated by saying *'an* ("from", rather than "So and so said" or "I heard," etc), but the one who narrated it from him is Hishaam ibn Abi 'Abd-Allah Al-Dastawaa'i, who is the best of those who narrated from him." See: *Al-Saheeh Al-Musnad min Al-Fitan wa'l-Malaahim wa Ashraat Al-Saa'ah* (507). It was also narrated by 'Abd Al-Razzaaq in his *Musannaf* from Ma'mar from Qataadah in a *mursal* report, and that is the correct view.

(1)Narrated by Al-Bukhaari., 127; Al-Shaatibi said, "Telling a person about certain knowledge based issues is restricted, because some issues may be good for some people and not for others." *Al-Muwaffaqaat*, 5/36

(2) Narrated by *Muslim*. in *Muqaddimat Al-Saheeh*, 1/76

(3) Narrated by *Muslim*. in *Muqaddimat Al-Saheeh, Bab Al-nahi 'an Al-Hadeeth Bi Kulli Ma Sama'a*.



Guidelines on applying the texts on the Signs of the Hour to real-life events

In the past and more recently in our time numerous attempts have been made to apply the hadeeths which speak of the signsigns of the Hour to real life events in a definitive manner. I thought I should list a number of guidelines on applying the texts on the signsigns of the Hour to real-life events:

We are not required to apply the hadeeths about the signsigns of the Hour to real-life events

Since a person is naturally endowed with his senses, focusing on the present moment, he is impacted by current events in a way that will not impact preceding generation, whose senses and mental focus are not affected by past events. Therefore, the one who is present in the present time tends to exaggerate the events of his he is facing and feels that the minor calamities of today are far exceed the major calamities of the past. A poet once said:

There was a time that made me weep but when time moved on,

I wept with nostalgia for that time.

So the one who is alive applies the reports about the signearly signs of the Hour to his own era and what he sees, even though throughout history there have occurred greater events, since those historical events have a lesser impact on him or he is ignorant of them altogether.

It is understandable for knowledgeable people to discuss the signs of the Hour and try and connect them to some events [affecting their life],

as 'Umar ﷺ did when he believed Ibn Sayyaad to be the Dajjaal, and the Prophet ﷺ was present and did not object to it.

But if what results from a certain view is the splitting of the *Muslims*, or if this understanding results in a legislative consequences and requirements on the basis of the evidence – such as the obligation to fight, turmoil, transgression against honour, or causing division – then that person should be prevented from expressing his view and be rebuked, unless he has clear and independent evidence from Revelation.

Some of those who study *Hadeeths* pertaining to the signs of the Hour show a great deal of interest in examining the past and present, exceeding in their application of the *Hadeeths* which mention some future events and signs of the Hour to their current events and incidents.

For example, they may read the *Hadeeth*,

"Soon the people of Iraq will not be sent any qafeez[1] *or dirham."*[2]

They say: This sign of the Hour occurred in 1410 AH/1991 CE when an economic boycott was placed on Iraq by America [and its allies].

Even though this interpretation is possible, this manner of connecting *Hadeeths* to reAl-life events may be flawed or erroneous, especially when one expresses certainty [of a *Hadeeth* matching a specific occurred event].

What is even more serious is that some scholars have tried to establish the remaining life of this world. Some have said that it will last another 900 years, while others have said that it will last 1000 years. They have all based their opinion on some *Hadeeths*. Those who were famous for this were Imam Al-Suyooti, Al-Sakhaawi, and others.

(1) *Qafeez*: a unit of measurement

(2) It was narrated that Abu Nadrah said, "We were with Jaabir ibn 'Abd-Allah ﷺ who said, 'Soon the p[illegible] will not be sent any *qafeez* or *dirham*.' We asked, 'Why is that?' He said, 'Because the non-Arabs will prevent it.' Then he said, 'Soon the people of Syria will not be sent any *dinar* or *madiy* (knives).' We asked, 'Why is that?' He said, 'Because of the Romans.'" It is recorded by *Muslim*.

So believing with certainty that a specific sign occurred in such and such a year is not permissible unless there is corroborating evidence and clear legislative proof.

Similarly, many people interpreted the *Hadeeths* regarding the Mahdi as referring to a specific people, being certain that so-and-so was the Mahdi, which resulted in turmoil, bloodshed, and rebellion against authority.

Examples of what has been written about that

The author of Asraar Al-Saa'ah mentions that the Dajjaal would become president of Iran prior to the appearance of the Mahdi, then he said that Muhammad Khaatimi was the Dajjaal and called him Ayatollah Gorbachev.(1)

Another writer, in his book *Al-Maseeh Al-Dajjaal*, was certain that Saddam Hussein, the former president of Iraq, was the awaited Mahdi.(2)

Ameen Muhammad Jamaal claims in his book *Har Majdoon* that Saddam Hussein was Al-Sufyaani, who is mentioned in some *Hadeeths*.

The author of Ashraat *Al-Saa'ah Wa Hujoom Al-Gharb* claimed that the former King of Jordan, King Hussein, was Al-Sufyaani.(3)

These claims are not valid; however, if there are clear and corroborating evidence that this particular sign mentioned in the *Hadeeth* is completely identical to some specified event, then there would be no doubt about it and there is nothing wrong with interpreting the *Hadeeth* accordingly, while bearing in mind that it is possible for the *Hadeeth* to apply to another similar event or one that is even clearer.

(1) Fahd Al-Saalim, *Asraar Al-Saa'ah*

(2) Saddam was killed in 1427 AH/2007 CE on the tenth of Dhu'l-Hijjah. The author of the book *Al-Maseeh Al-Dajjaal* is Sa'eed Ayyoob.

(3) King Hussein of Jordan died in 1420 AH (7/2/1999 CE). The author of the book *Ashrat Al-Saa'ah wa Hujoom Al-Gharb* is Fahd Al-Saalim.

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For example:

1. Imam *Muslim* recorded that Asma' bint Abi Bakr addressed Al-Hajjaaj ibn Yoosuf Al-Thaqafi, who lead the army that killed her son 'Abd-Allah ibn Al-Zubayr ﷺ, and said,

> *"'From Thaqeef will come a liar and a great slaughterer.' As for the liar, we have seen him, and as for the great slaughterer, I do not think that it is anyone other than you." He [the narrator] said, "He got up and left, and did not answer her."*

Al-Nawawi said: Her statement,

> *"We have seen him" refers to Al-Mukhtaar ibn Abi 'Ubayd Al-Thaqafi, who told many lies; the worst one being his claim that Jibreel ﷺ would come to him. The scholars have unanimously agreed that the liar referred to here is Al-Mukhtaar ibn Abi 'Ubayd, and the great slaughterer refers to Al-Hajjaaj ibn Yoosuf. Allah knows best.*[1]

2. Imam *Muslim* recorded that Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

> *"The Hour will not begin until a fire emerges from the land of Hijaaz which will illuminate the necks of the camels in Busra*[2]*."*

This fire did emerge, and it was said that it lasted for three months and the women of Madeenah would spin cloth by its light.

Abu Shaamah, describing this event, said,

> *"On the night of Wednesday 3 Jumaada Al-Aakhirah 654 AH*[3]*, there was a loud boom in Al-Madeenah Al-Munawwarah, then an earthquake shook the ground, walls, roofs, beams, and doors, hour after hour, until Friday of the same month. Then a great*

(1) Al-Nawawi: *Sharh Muslim*, 8/328

(2) Busra: the modern-day city of Hawraan in Syria

(3) 2/29/1256 CE

light appeared in the harrah near Banu Qurayzah and we could see it from our houses inside Madeenah, as if a huge fire flowed in the valley like water as far as Wadi Shaza, and it threw out sparks (huge) as Al-Qasr (forts or huge logs of wood) (cf. 77:32).[1]"

Al-Nawawi said:

"During our time a fire appeared in Madeenah in the year 654 AH. It was a great light on the eastern side of Madeenah beyond the harrah, and its appearance is widely known.[2]"

Al-Haafiz Ibn Hajar said:

"It seems to me that the fire mentioned (in the Hadeeth) is that which appeared on the outskirts of Madeenah, as it was understood by Al-Qurtubi and others.[3]"

3. Imam Ahmad recorded that Abu Hurayrah ﵁ narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until turmoil appears, a great deal of lying, the closeness of marketplaces, time passing quickly, and there is a great deal of Harj."

It was asked,

"What is Harj?" He said, "Killing.[4]"

Shaykh Ibn Baaz (may Allah have mercy on him), in his commentary on Fath Al-Baari, said,

"The proper interpretation of time passing quickly and the markets becoming closer as mentioned in the Hadeeth is what has occurred in our own time, where the closeness of cities and regions to one another has [taken place], and the time that it takes to travel between them has shortened due to the invention of planes and cars. Allah knows best."

(1) See Al-Qurtubi: *Al-Tadhkirah*, p. 527
(2) *Sharh Saheeh Muslim*, 18/28
(3) *Fath Al-Baari*, 20/128
(4) Refers to a lot of unlawfully killing.



It is not essential that the signs of the Hour occur close to the beginning of the time, but they may occur a long time before the hour

The signs of the Hour are signs which indicate that the hour is approaching, whether these signs appear shortly before the Hour begins or a long time prior to it.

For example, the Prophet ﷺ said:

"I and the Hour have been sent like these two,"

and he held his forefinger and middle finger together[1]. This indicates that his mission and his death[2] were among the signs of the approaching of the Hour. Other signs which have occurred after that are closer to the Hour than these two.

We may divide the signs of the Hour into different categories according to when they occur:

- Some have occurred exactly as prophesized by the Prophet ﷺ examples are his mission, his death, and the appearance of false prophets.
- Some have begun to occur and are becoming more widespread and prominent; examples are the closeness of markets, the spread of literacy, and a great amount of *Harj* (killing)[3].
- Some have not yet occurred but will happen, such as the emergence of the Beast and the Dajjaal.[4]

The seriousness of committing mistakes when applying the *Hadeeths* about the signs of the Hour to real life events.

(i): Speaking without knowledge and guessing at the unseen (cf. 18:22)

If you were to say in a definitive manner that a sign mentioned in a

(1) Narrated by Bukhaari and Muslim..

(2) Which shall be discussed under Minor Signs 1 and 2

(3) We will discuss these signs under Minor Signs 68, 55 and 16

(4) We will discuss these signs under Major Signs 8 and 1

Hadeeth occurred at such and such time, this would need proof from a text or reasoning. If there no proof exists then it is not appropriate for the sincere believer, who was commanded to be careful, to speak about the legislative issues without knowledge.

(ii): Doing something that is not prescribed or giving up something that is prescribed

Some people read books that speak off the appearance of the Mahdi and in which the author is certain that the Mahdi is so-and-so. Some readers decide to wait for the Mahdi, organising their affairs on the basis that he is going to emerge. Some of them even buy a horse and a sword in preparation for the great battles that is to come.

Some of them do not get married or build a family for the reason that the emergence of the Dajjaal is imminent, and so on.

(iii): It leads to many bad consequences such as disbelieving in Allah and His Messenger ﷺ

If, for example, it is said that what is meant by the Mahdi is so-and-so, and this turns out to be false, then this may lead some people to reject the *Hadeeth*s that mention the Mahdi. The same may also occur with the other signs of the Hour, if one explains them with certainty and connects them to some reAl-life events [and it proves to be false].





Meanings of the Signs of the Hour

Signs

Ashraat (sing. shart) refers to the signs and causes of the Hour. They are signs after which the Hour will begin.[1]

The Hour

The Hour is the time when the Resurrection will begin. It is called the Hour (Al-saa'ah) because it will come suddenly upon the people; in a brief moment at the sound of a sing shout or blowing [of the horn] they will all die (sayhah waahidah)[2].

(1) See Al-Jawhari: *Al-Sihaah*, 3/136; Ibn Al-Atheer: *Ghareeb Al-Hadeeth*, 2/460

(2) See Ibn Al-Atheer: *Ghareeb Al-Hadeeth*, 2/460

Categories of the Signs of the Hour

The signs of the Hour may be divided into two categories:

Minor signs

Minor signs . These are of two types

(a): Signs that occur far earlier than the Hour

These are signs that have already appeared and finished; they are minor signs because the time in which the occurred is far earlier than the beginning of the Hour. Examples are the sending of the Prophet ﷺ, the splitting of the moon, and the emergence of a great fire in Madeenah.[1]

(b): Middle signs

(Those which are neither earlier nor close to the Hour)

These are signs which have appeared but have not yet concluded, instead they are increasing; there are many of these types. They are also minor signs, which we shall see below, include: the slave woman giving birth to her mistress, the naked and barefoot shepherds competing in the construction of lofty buildings, and the emergence of thirty impostors who claim to be prophets.[2]

(1) These will be discussed under Minor Signs 1, 3 and 13.

(2) These signs will be discussed under 19, 21 and 11



Major signs

The Hour will follow after the appearance of these signs. These are ten major signs, none of which have yet appeared.

Hudhayfah ﷺ related that the Prophet ﷺ once came out to us while we were talking to one another, and said,

"What are you talking about?" They said, "We are talking about the Hour." He said, "It will not begin until you see ten signs." He mentioned them as:

1. The smoke
2. The Dajjaal
3. The Beast
4. The rising of the sun from its place of setting
5. The descent of 'Eesa ibn Maryam ﷺ
6. Ya'jooj and Ma'jooj

Three landslides:

1. A landslide in the East
2. A landslide in the West
3. A landslide in Arabia
4. The final sign will be a fire which will emerge from Yemen and drive the people to their place of gathering.[1]

Some other *Hadeeths* mention the Mahdi, the destruction of the Ka'bah, and the disappearance of the Qur'an from the earth. We will discuss the *Hadeeths* on these topics below.[2]

(1) Narrated by *Muslim*. from the *Hadeeth* of Hudhayfah ibn Usayd. These signs will be discussed in the second part of the book, the Major Signs of the Hour.

(2) These signs will be discussed under Minor Signs 131, 126 and 121

List of the Minor Signs

I. Signs which have already occurred

1. The sending of our Prophet Muhammad ﷺ
2. The death of our Prophet Muhammad ﷺ
3. The splitting of the moon
4. Disappearance of the noble Companions (may Allah be pleased with them)
5. Conquest of Jerusalem
6. Widespread death like murrain of sheep
7. Prevalence of turmoil (*Fitnah*) of all kinds
8. Prevalence of satellite channels
9. The Prophet's foretelling of the Bbattle of Siffeen
10. The emergence of the Khawaarij
11. Claims of Prophethood by charlatans and liars
12. Spread of security and prosperity
13. Appearance of fire in the Hijaz
14. Fighting the Turks
15. Appearance of unjust men who beat the people with whips
16. A great deal of killing



17. Loss of honesty and its disappearance from people's hearts
18. Following the ways of nations who came before
19. The slave woman giving birth to her mistress
20. Appearance of women who are clothed yet naked
21. Barefoot, naked shepherds competing in the construction of lofty buildings
22. Greeting only those whom one knows
23. Widespread trade
24. Women taking part in business with their husbands
25. Domination by some traders of the market
26. False testimony
27. Withholding true testimony
28. Prevalence of ignorance
29. Widespread stinginess and miserliness
30. Severing ties of kinship
31. Being a bad neighbour
32. Spread of indecency
33. Honest people being regarded as treacherous and treacherous people being trusted
34. Death of prominent and noble people and the preva lence of ignoble people
35. Not caring about the source of wealth and whether it is *Halaal* or *Haraam*
36. Fay' will become limited to some people to the exclusion of others
37. When the entrusted item is regarded like booty
38. People will pay their *Zakaah* reluctantly and *Zakaah* will be regarded as a penalty

39. Knowledge will be sought for a reason other than for the sake of Allah
40. Obedience to wives and disobedience to mothers
41. Bringing friends close and keeping fathers away
42. Raising voices in the mosque
43. Evildoers becoming leaders of their tribes
44. The leader of the people will be the vilest of them
45. Showing respect to a man for fear of his evil
46. Adultery being regarded as permissible
47. Silk being regarded as permissible
48. Alcohol being regarded as permissible
49. Musical instruments being regarded as permissible
50. Wishing for death
51. The coming of a time when a man will be a believer in the morning and a disbeliever in the evening
52. Adornment of mosques and competition therein
53. Adornment of houses
54. Frequency of storms as the Hour draws nigh
55. Prevalence of literacy
56. Earning money by means of speaking and boasting about one's eloquence
57. Spread of books other than the Qur'an
58. A time in which there will be many readers but few *Fuqaha'* and scholars
59. Seeking knowledge from people who are insignificant
60. Sudden death
61. Rulership of the foolish
62. Time passing more quickly



63. The foolish will speak
64. The most fortunate of the people in worldly matters will be *Luka' ibn Luka'* (an evil person)
65. Taking the mosques as thoroughfares
66. Dowries becoming expensive and then cheap
67. Horses becoming expensive and then cheap
68. Markets becoming closer together
69. Nations calling one another to get together against the Muslim *Ummah* (nation)
70. People not wanting to lead the prayer
71. Fulfilment of the believer's dreams
72. Prevalence of lying
73. Discord among the people
74. A lot of earthquakes
75. A lot of women
76. Few men
77. Prevalence and open flaunting of immorality
78. Taking money for reading Qur'aanQur'an
79. Obesity will become widespread among the people
80. Appearance of people who will give testimony when they are not asked to do so
81. Appearance of people who will make vows and not fulfil them
82. The strong devouring the weak
83. Not ruling in accordance with that which Allah revealed
84. Large numbers of Romans and small numbers of Arabs

II. Signs which have not appeared yet

85. Great abundance of wealth among the people
86. The earth giving up its treasure
87. Transformation
88. Landslides
89. Pelting (with stones)
90. Rain against which houses of brick cannot offer any protection
91. Rain will fall from the sky but the earth will not bring forth anything
92. Tribulation which will utterly destroy the Arabs
93. Trees speaking
94. Rocks speaking and supporting the *Muslims*
95. *Muslims* fighting the Jews
96. The Euphrates will uncover a mountain of gold
97. The coming of a time when a man will be given the choice of being labelled incompetent or committing immorality
98. Arabia becoming meadows and rivers once more
99. *Fitnat Al-ahlaas* (a lengthy and intense tribulation)
100. *Fitnat Al-sarra'* (a tribulation caused by luxury and a life of ease)
101. *Fitnat Al-duhayma'* (a huge tribulation)
102. A time when one prostration will be equivalent to this world and everything in it



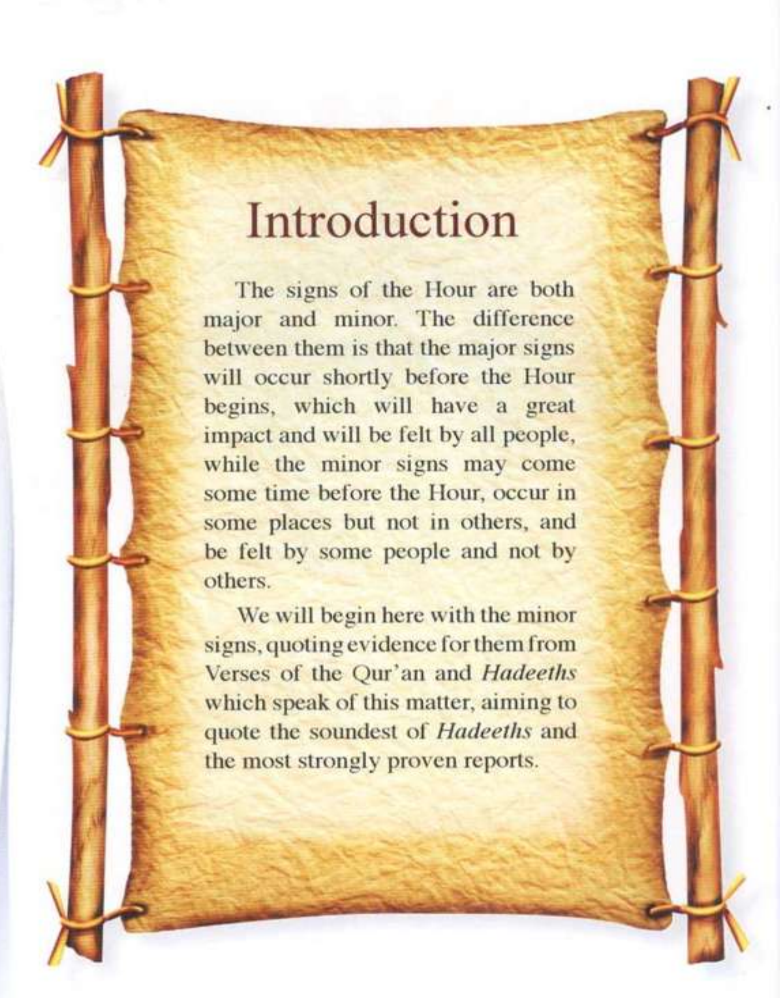
103. The new moon looking bigger than usual
104. A time when there will be no one left but he will go and live in Al-Shaam (the Levant)
105. A great battle between the *Muslims* and the Romans
106. The conquest of Constantinople
     Details of the campaign in another report
107. No inheritance will be divided
108. The people will not rejoice over booty
109. People will go back to ancient weapons and mounts
110. Jerusalem will flourish
111. Madeenah will be in ruins, devoid of inhabitants and visitors
112. Madeenah will be cleansed of its evil people as the bellows eliminates the dross of iron
113. Removal of the mountains from their places
114. The appearance of a man from Qahtaan who will be obeyed by the people
115. Appearance of a man called Al-Jahjaah
116. Wild animals and inanimate objects will speak
117. The end of a whip will speak
118. A shoelace will speak
119. A man's thigh will give news of his family
120. The Hour will not begin until Islam diminishes
121. The Qur'an will disappear from the *Mus-hafs* (copies of the Qur'an) and from people's hearts
122. An army that will seek to attack the Ka'bah and will be swallowed up by the earth, from the first to the last of them
123. Hajj to the sacred House of Allah will be abandoned
124. Some Arab tribes will go back to worshipping idols
125. The tribe of Quraysh will die out

126. Destruction of the Ka'bah at the hands of a man from Abyssinia
127. The sending of a pleasant wind that will take the souls of the believers
128. The buildings of Makkah becoming high
129. The last of this *Ummah* cursing the first of it
130. New means of transportation (… cars etc.)
131. The appearance of the Mahdi

❁ ❁ ❁



Minor Signs of the Hour



Introduction

The signs of the Hour are both major and minor. The difference between them is that the major signs will occur shortly before the Hour begins, which will have a great impact and will be felt by all people, while the minor signs may come some time before the Hour, occur in some places but not in others, and be felt by some people and not by others.

We will begin here with the minor signs, quoting evidence for them from Verses of the Qur'an and *Hadeeths* which speak of this matter, aiming to quote the soundest of *Hadeeths* and the most strongly proven reports.



1 The sending of our Prophet Muhammad ﷺ



The Prophet ﷺ mentioned to us that his mission was a sign of the imminence of the Hour and that it is the first of the minor signs of it. Sahl ibn Sa'd ؓ narrated, "I saw the Messenger ﷺ gesturing with his two fingers like this, the middle finger and the one that is next to the thumb, [saying],

'"I have been sent when the Hour is like these two."[(1)]" And he ﷺ said: "I have been sent at the beginning of the Hour."[(2)]

Al-Qurtubi said, "The first of [the signs] was the Prophet ﷺ because he was the Prophet to the end of time; he has been sent and there will be no other Prophet between him and the Day of Resurrection."[(3)]



(1) Narrated by Al-Bukhaari.; also Narrated by *Muslim*, from Anas

(2) Narrated by Al-Haakim in *Al-Kuna*; Al-Albaani said it as *Saheeh* (*Al-Silsilah Al-Saheehah*, *Hadeeth* no. 808)

(3) Al-Qurtubi: *Al-Tadhkirah*, 1/710

2 The Death of our Prophet Muhammad ﷺ

The tragedy of his death is one of the first signs of the approach of the Hour. 'Awf ibn Maalik ؓ said,

> *"I came to the Prophet ﷺ during the campaign of Tabook when he was in a leather tent and he said, "Count six things prior to the Hour: my death, the conquest of Jerusalem, death which will spread among you like qu'aas (murrain)*[1] *affects sheep, abundant wealth where a man will be given one hundred dinars and will not be content [i.e., people will have a great deal of wealth and they will be so rich that a man will not be happy with anything except thousands of dinars], turmoil in which no household among the Arabs will be unaffected, a truce drawn between you and Banu'l-Asfar*[2] *which they will break and will come to you under eighty banners beneath each of which will be twelve thousand."*[3]

The death of the Prophet ﷺ was one of the greatest calamities to befall the *Muslims*, and Madeenah grew gloomy for the Companions (may Allah be pleased with them) when he died.

With his death, Revelation from heaven ceased and turmoil appeared with the apostasy from Islam of some of the Arabs.

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(1) *Qu'*aas (murrain): a disease that affects sheep and goats, and causes instantaneous death. [E.W. Lane: Arabic-English Lexicon]

(2) *Banu'l-Asfar*: The Romans or Byzantines; today they are the Europeans and Americans.

(3) Narrated by Al-Bukhaari.; we will discuss these signs in detail below.

3 The Splitting of the Moon

Allah says:

﴿ ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١ وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ۝٢ ﴾

"The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). 2. And if they see a sign, they turn away, and say: 'This is continuous magic.'"[Al-Qamar 54:1-2]

Al-Haafiz Ibn Katheer (may Allah have mercy upon him) said:

"This occurred at the time of the Messenger of Allah ﷺ, as related by way of Saheeh, mutawaatir Hadeeths. There is a scholarly consensus on this: the splitting of the moon occurred during the time of the Prophet ﷺ and it was one of the most prominent miracles."(1)

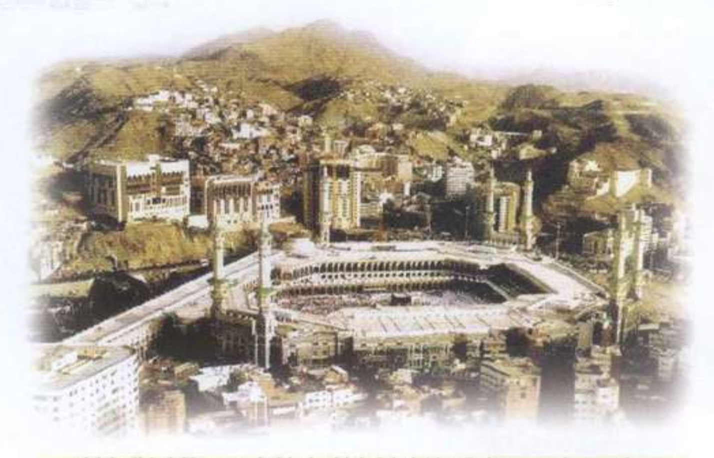
Anas ؓ said, "The people of Makkah asked the Messenger ﷺ to show them a sign, so he showed them the splitting of the moon." (2)

Image published by space agencies of a clear cleft in the surface of the moon]



(1) *Tafseer Ibn Katheer*, 7/472

(2) Agreed upon.



al-Masjid al-Haraam, behind which Jabal Abu Qubays can be seen]

'Abd-Allah ibn Mas'ood ﷺ said, "While we were with the Messenger of Allah ﷺ in Mina, the moon split into two, one part behind the mountain and one part in front of it. The Messenger of Allah ﷺ said, 'Bear witness.'"(1)

Ibn 'Abbaas ﷺ said, "The mushrikeen (polytheists) gathered around the Messenger of Allah ﷺ and said, 'If you are telling the truth then split the moon into two parts for us, one half over Abu Qubays and one half over Qu'ayqa'aan [two mountains near Makkah].' It was the night of the full moon, and the Messenger of Allah ﷺ asked his Lord to give them what they asked for. So the moon split into two halves, one half over Abu Qubays and one half over Qu'ayqa'aan, and the Messenger of Allah ﷺ said, 'Bear witness.'"(2)

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(1) Agreed upon.

(2) Narrated by Abu Na'eem in *Dalaa'il Al-Nubuwwah*. The *isnaad* of the *Hadeeth* includes Moosa ibn 'Abd Al-Rahmaan, who is a liar, but there is corroborating evidence to support the *Hadeeth*, which we have narrated here as some scholars quoted this *Hadeeth* in this context.



4 Disappearance of the Noble Companions (ﷺ)

The Companions of Allah's Messenger ﷺ are the best, after the Prophet, from this *Ummah*. According to the *Hadeeth* of Abu Moosa ﷺ, the Prophet ﷺ said,

"The stars are a source of security for the sky and when the stars disappear, there will come to the sky what is promised. I am a source of security for my companions, and when I am gone there will come to my companions what they are promised. My companions are a source of security for my Ummah, when they are gone there will come to my Ummah what they are promised."[1]

From this *Hadeeth* we learn:

- The loss of the Companions is connected to two signs of the Hour: the loss of the stars and descent of meteors, and the death of the Messenger ﷺ.
- It is proven by *Hadeeths* that the righteous will disappear, the best and then the next best, and so on, and the Hour will come upon the most evil of people.

(1) Narrated by Muslim..

5
Conquest of Jerusalem

When the Prophet ﷺ was sent, Jerusalem was under the control of the Byzantine Christians whose Empire was strong and powerful. The Prophet ﷺ foretold the conquest of Jerusalem and counted that as one of the signs of the Hour. According to the *Hadeeth* of 'Awf ibn Maalik, the Prophet ﷺ said, "Count six things prior to the Hour," among which he mentioned, "the conquest of Jerusalem."(1)

Jerusalem was conquered during the time of the Caliph 'Umar ibn Al-Khattaab ﷺ in 16 AH/637 CE; he cleansed it of disbelief and built a mosque there.

Jerusalem was conquered twice: once during the time of 'Umar ibn Al-Khattab ﷺ and again during the time of the Ayyoobi state, when it was conquered by Salaah Al-Deen Al-Ayyoobi (may Allah have mercy on him) in 583 AH/1187 CE.

Jerusalem will be conquered again, by Allah's permission, through the hands of a group of believers, at which point the trees and rocks will speak, saying, "*Muslim*, slave of Allah, here is a Jew behind me, come and kill him."(2)

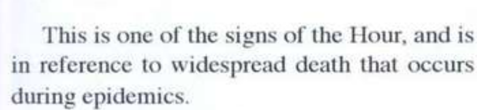
We will discuss below some of the battles that will take place around Jerusalem between the *Muslims* and Jews(3) and how the *Muslims* will fight the Jews.(4)

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(1) Narrated by Al-Bukhaari..
(2) Narrated by *Muslim*.
(3) See Minor Sign 95
(4) See Minor Sign no. 95

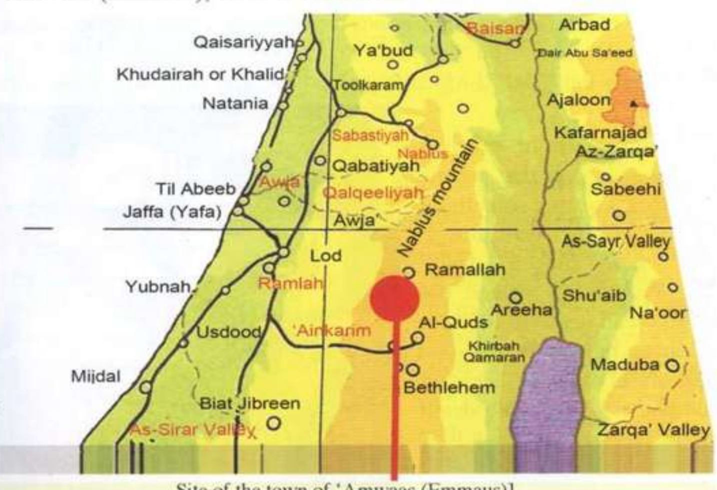
6
Widespread Death like Murrain of Sheep

Plague virus



This is one of the signs of the Hour, and is in reference to widespread death that occurs during epidemics.

It was said that this occurred during the plague of 'Amwaas (Emmaus). The plague (*Al-taa'oon*) occurred with swelling *(buboes)* to the body, accompanied by severe fever and pain. It was a lethal and highly contagious disease. It was named after a Palestinian town, name 'Amwaas (Emmaus), close to Jerusalem .[1]



Site of the town of 'Amwaas (Emmaus)]

(1) See *Mu'jam Al-Buldaan*, 4/177



Bubonic plague,
which is the most virulent form

It was narrated from 'Awf ibn Maalik ﷺ that the Prophet ﷺ said:

"Count six things prior to the Hour," among them he mentioned, *"widespread death which will spread amongst you like murrain among sheep."*[1]

During the time of 'Umar ibn Al-Khattaab ﷺ and after the conquest of Jerusalem in 16 AH, the plague became widespread in Syria in 18 AH; as many as twenty five thousand *Muslims* died from it.

Many of the leading Companions died because of this plague, such as Mu'aadh ibn Jabal, Abu 'Ubaydah, Shurahbeel ibn Hasanah, Al-Fadl ibn Al-'Abbaas ibn 'Abd Al-Muttalib, and others, may Allah be pleased with them all.

The disease of murrain of sheep is one that affects livestock, causing something to run from their noses, and then sudden death. The Prophet ﷺ likened the widespread death to murrain of sheep because the plague appears as weeping ulcers on the body, with sudden death of the infected person.

(1) Narrated by Al-Bukhaari..



"The one who holds on to his religious commitment will be like one who holds on to an ember of fire"

7 Prevalence of Turmoil (*Fitnah*) of all kinds

This is one of the signs of the Hour which has begun to appear clearly in our own time; one finds oneself surrounded by all kinds of turmoil:

- The *Fitnah* of looking at forbidden things such as those on satellite channels, in magazines, and on the Internet; people also transmit forbidden images and video clips to mobile phones and other devices. These are trials and tribulations which if one avoids out of fear of Allah and respect for Him, Allah will bestow upon him Faith whose sweetness he will find in his heart.
- The *Fitnah* of forbidden wealth, such as *riba* (usury), bribes, selling impermissible products such as alcohol, forbidden clothing, and other things.

Allah will not answer the supplication of the one who consumes impermissible wealth. He has also issued a warning of vengeance.

- The *Fitnah* of impermissible clothing, whether worn by men or women.
- People falling into a great amount of *Fitnah*, until the one who is pious and pure becomes a stranger among them.

The word *Fitnah* refers to trial and tribulation and is used to refer to all things that are disliked [in the Faith].

The Prophet ﷺ spoke of the great tribulations which would appear and overwhelm the true *Muslim*; each time a new *Fitnah* appears, the believer will say, "This will be my doom," it would disappear and another would then appear.

Abu Hurayrah narrated ؓ that the Prophet ﷺ said,

"Hasten to perform good deeds before the emergence of turmoil like pieces of black night; a man will be a believer in the morning and a disbeliever by the evening, or he will be a believer in the evening and a disbeliever by the morning; he will sell his religion for worldly gain."(1)

Meaning of the Hadeeth

This *Hadeeth* encourages a person to hasten to perform righteous deeds before excuses and distractions will come and tribulations will occur which will preoccupy him; they will be numerous, like pieces of dark night piled up on a night when there is no moon.

The Prophet ﷺ gave an example of the severity of the tribulations, which is that a person may be a believer in the morning and become a disbeliever by the evening or vice versa. This is due to the severity of the tribulations which will cause a man to change so much in a single day.

(1) Narrated by Muslim.

WORLD

8
Prevalence of satellite channels

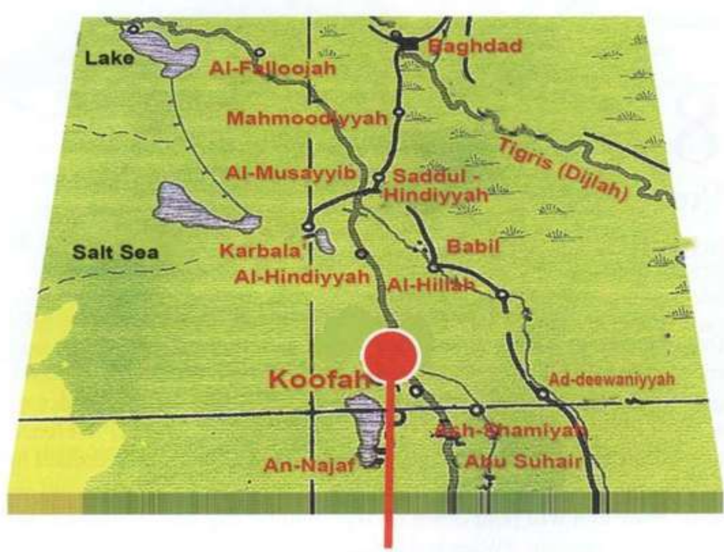
Today, there are no less than 13,000 satellite channels [being beamed from] space [to homes around the world] and are a source of trial and tribulation. A general reference was made to tribulation in the *Hadeeth* quoted above, "Hasten to perform good deeds before the emergence of turmoil like pieces of black night" There is also an [indirect] reference to the trial and evils of satellite channels. Ibn Abi Shaybah recorded in *Al-Musannaf* with a Saheeh isnaad that Hudayfah ibn Al-Yamaan ﷺ said,"Soon evil will pour down on you from the sky until it reaches Al-fayaafi." It was said, "What is Al-fayaafi, O Abu 'Abd-Allah?" He said, "The wilderness."

The Arabs use the word heaven or sky (Al-sama') to refer to everything that is above man. In Lisaan Al-'Arab it says: Al-sama' refers to everything that is above you and overshadows you.



Satellite dish next to a tent in the desert (the wilderness)

Television sets nowadays can receive what is rained down by satellites of *Fitnah* and promiscuity; even tents in the wilderness and the desert are not free from this *Fitnah*.



Location of the Battle of Siffeen

9 The Prophet's foretelling of the battle of Siffeen

Another sign of the Hour is what the Prophet ﷺ prophesized concerning battles and wars that would occur, whether between the *Muslims* and the disbelievers or among the *Muslims* themselves. An example is the Battle of Siffeen which took place in 36 AH between 'Ali and Mu'aawiyah after the murder of 'Uthmaan (may Allah be

pleased with them all). It is one of the signs of the Hour.

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

"The Hour will not begin until two great groups fight one another and there will be a great battle between them, although their call is one." (1)



NOTE

The attitude of *Ahl Al-Sunnah* concerning the *Fitnah* that occurred among the Companions

Note The Companions (may Allah be pleased with them) were only humans and not Prophets; due to this there occurred among them what occurs among other people of who have difference of opinions, [resulting in] errors, disputes, and fighting. *Ahl Al-Sunnah* definitively agree that the Companions are the most righteous people and the closest to the path of the Prophet ﷺ, so it is obligatory to refrain from discussing [any shortcomings] and remain quiet about the disputes that arose between them; to refrain from spreading this [difference of theirs] among the common folk, which may cause them to have a negative view of them and create *Fitnah* and resentment against them, thus causing people to ill-feeling about them.

The way of the *Ahl Al-Sunnah wa'l-Jamaa'ah* is to refrain from discussing what happened among them (may Allah be pleased with them)

(1) Agreed upon.



10. The emergence of the Khawaarij

Another sign of the Hour is the emergence of groups that are contrary to the way of the Prophet ﷺ and his noble Companions. One of these groups were the Khawaarij (sing. Khaariji). [Initially] they were on the side of 'Ali ؓ and fought alongside him, however they rebelled against him after the arbitration between him and Mu'aawiyah ؓ and gathered in a town near Kufah called Haroora'.

Belief of the Khawaarij:

1. They regard anyone who commits a major sin (such as adultery or drinking alcohol) as a disbeliever who will remain in Hell forever. This is obvious misguidance [on

their part]. The reality is that a *Muslim* who commits these major sins does not become a disbeliever, but becomes a disobedient evildoer who has to repent and abandon his sin.

2. They regard 'Ali, Mu'aawiyah (may Allah be pleased with them both), and many of the Companions who approved of the arbitration as disbelievers.
3. Rebelling against unjust rulers concerning whom there is no proof that they have fallen into disbelief.

They claim to have knowledge, striving hard in their worship, but they were unaware of the rulings of the Book of Allah. One of them was Dhu'l-Khuwaysirah of whom the Prophet of Allah ﷺ said,

"They will pass out of Islam as the arrow passes out of the prey."[1]

It was narrated that 'Abd-Allah ibn Mas'ood ﷺ said: The Messenger of Allah ﷺ said,

"At the end of time there will emerge a people who will be young in age and foolish; they will recite the Qur'an but it will go no further than their collarbones. They will quote the words of the

(1) Abu Sa'eed Al-Khudri ﷺ related that we were with the Messenger of Allah ﷺ while he was distributing some wealth a man from Banu Tameem named Dhu'l-Khuwaysirah came and said, "O Messenger of Allah ﷺ, be fair!" The Messenger of Allah ﷺ said, "Woe to you! Who will be fair if I am not fair? I will be doomed and lost if I am not fair." 'Umar ibn Al-Khattaab ﷺ said, "O Messenger of Allah, give me permission to strike his neck." The Messenger of Allah ﷺ said, "Let him be, for he has companions, in comparison to whose prayer one of you would regard his prayer as insignificant, and he would regard his fasting as insignificant in comparison to their fasting. They recite the Qur'an but it does not go any further than their collarbones. They will pass out of Islam as an arrow passes out of the prey, and he looks at the tip of it and there is nothing on it, then he looks at the sinews (which tie the arrowhead to the shaft) and there is nothing on them, then he looks at its base and there is nothing on it, then he looks at its feathers and there is nothing on them, because it has gone too fast to be smeared with excrement or blood. Their sign will be a black man, one of whose upper arms will be like a woman's breast, or like a piece of quivering flesh. They will emerge when there is division among the people." (Agreed upon)

best of mankind, but they will pass out of Islam as the arrow passes out of the prey."(1)

The beginning of the Khawaarij

After the conclusion of the Battle of Siffeen, the people of Syria and Iraq agreed on arbitration between the two groups and 'Ali would go back to Kufah. The Khawaarij – it was said that they numbered 8,000 or 16,000 in his army – left him and camped in Haroora'.

'Ali sent Ibn 'Abbaas to debate with them(2) and some of them came back and rejoined 'Ali, the Caliph of the *Muslims*, but some of them persisted in their misguidance. 'Ali addressed them in the Kufah mosque, but they called out from all sides of the mosque, "There is no ruling except the ruling of Allah." They also said, "You have associated others with Allah and appointed men to rule; you did not rule by the Book of Allah."

'Ali said, "You have three rights over us: we will not bar you from the mosques, withhold your share of the fay', and we will not start the fight so long as you do not do any evil."

They gathered together and killed any *Muslim* who passed by them. They killed 'Abd-Allah ibn Al-Khabbaab ibn Al-Aratt and gutted his wife. When 'Ali came to know of that, he asked them, "Who killed him?" They replied, "All of us killed him." So he prepared to fight them and met with them at the Battle of Al-Nahrawaan, where he completely defeated them.

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(1) Agreed upon.

(2) See Apendix A at the end of the book.

11 Claims of Prophethood by charlatans and liars

Another signs of the Hour will be the emergence of impostors and liars who will claim to be prophets. They will stir up turmoil with their falsehood. The Prophet ﷺ said that the number of these impostors will be around thirty.He ﷺ said,

"The Hour will not be established until thirty impostors and liars

- Khaalid ibn al-Waleed
- Khaalid ibn Sa'eed
- 'Arfajah ibn Harthamah
- al-'Ala' ibn al-Hadrami
- 'Ikrimah ibn Abi Jahl
- 'Amr ibn al-'Aas
- Shurahbeel ibn Hasanah
- al-Muhaajir ibn Abi Umayyah
- Suwayd ibn Muqrin
- Hudhayfah al-Ghatafaani]

The *Riddah* (Apostasy) wars.

appear, each of them claiming to be a messenger from Allah."[1]

This sign of the Hour has already appeared. Many false claimants to Prophethood have appeared in the past and more recently [in our time], and it is likely that more impostors will appear before the apperance of the one-eyed lying Dajjaal – we seek refuge with Allah from his turmoil. The Messenger of Allah ﷺ delivered a speech one day and said, "By Allah, the Hour will not be established until thirty liars appear, the last of whom will be the one-eyed liar.[2]"

It was narrated from Thawbaan ؓ that the Prophet ﷺ said, "The Hour will not be established until some tribes of my *Ummah* join the mushrikeen and worship idols. From my *Ummah* there will be thirty liars, each of them claiming to be a prophet, but I am the seal of the Prophets and there will be no prophet after me.[3]"

The Prophet ﷺ also related to us the appearance of twenty-seven who would claim to be prophets, among whom would be four women; each of them would claim to be a messenger from Allah.

Hudhayfah ؓ narrated that the Prophet ﷺ said,

"Among my Ummah there will be twenty-seven liars and impostors, of whom four will be women. However, I am the seal of the Prophets and there will be no prophet after me.[4]"

A large number of these impostors have appeared in the past

(i) Al-Aswad Al-'Ansi: towards the end of the Prophet's life, Al-Aswad Al-'Ansi in Yemen claimed to be a prophet after apostatising from Islam. His was the first case of apostasy during the time of the Messenger of Allah ﷺ. Along with the fighters, who sided with him, he took some military action and was able to take over Yemen for three or four months. The Prophet ﷺ sent a letter to the *Muslims* in Yemen,

(1) Narrated by Al-Bukhaari.
(2) Narrated by Ahmad with a S*aheeh isnaad.*
(3) Narrated by Abu Dawood and Al-Tirmidhi; it is a *Saheeh Hadeeth.*
(4) Narrated by Ahmad, Al-Tabaraani in *Al-Kabeer* and *Al-Awsat*, and Al-Bazzaar; the narrators of Al-Bazzaar's *isnaad* are the narrators of *Saheeh.*

urging them to fight him. They responded [to this request] and killed him in his house, with the aid of his wife who had been forced by him into marriage after he killed her husband. She was a believer in Allah and His Messenger ﷺ. With his death, Islam and the *Muslims* prevailed in Yemen and they wrote to the Messenger of Allah ﷺ; however the news [of the events] had already been sent to him from the heavens on the same night that the incident took place, which he related to his Companions. The period of this liar's reign, from the time of claim to prophethood to his death was for three to four months.

(ii) Tulayhah ibn Khuwaylid Al-Asadi: he was fought against by the *Muslims* on several occasions. He would later embrace Islam and became a practicing *Muslim*. He joined the *Muslim* army and strove hard in *Jihad* for the sake of Allah, until he was martyred at Nahaawand ﷺ.

(iii) Musaylimah Al-Kadhdhaab (the Liar): he claimed that revelation came to him in the dark. Abu Bakr Al-Siddeeq ﷺ sent an army against him led by Khaalid ibn Al-Waleed, 'Ikrimah ibn Abi Jahl, and Shurahbeel ibn Hasanah ﷺ. Musaylimah met them with an army of forty thousand fighters, and a decisive battle took place between them, in which Musaylimah and his army was defeated. Musaylimah was killed by Wahshi ibn Harb ﷺ. Truth prevailed and the banner of *Tawheed* (Monotheism) was raised high.

(iv) Sajaah bint Al-Haarith Al-Taghlibiyyah: she was a Christian Arab woman, who claimed to be a prophet after the death of the Messenger ﷺ. Many of her people and others supported around her. She led them in battles against neighbouring tribes and reached as far as Al-Yamaamah, where she met Musaylimah. She believed in his [prophethood], and he married her. When Musaylimah was killed, she went back to her country and stayed among her people Banu Taghlib. She later embraced Islam and became a practicing *Muslim*. Afterwards she moved to Basra and eventually died there.

(v) Al-Mukhtaar ibn Abi 'Ubayd Al-Thaqafi: he appeared during the era of the *Taabi'een* (the generation following the Companions). He pretended to be a Shi'i at first, and a large number of Shi'ah supported

around him. He claimed that Jibreel ﷺ came down to him. A number of battles took place between him and Mus'ab ibn Al-Zubayr, in which Al-Mukhtaar was eventually killed.

(vi) Al-Haarith ibn Sa'eed Al-Kadhdhaab (the Liar): he pretended to be a devoted worshipper in Damascus, and then claimed to be a prophet. When he learned that news of his claim had reached the Caliph 'Abd Al-Malik ibn Marwaan, he went into hiding. A man from Basra managed to find his whereabouts and pretended to believe in him [and gained his trust]. Al-Haarith issued instructions that this man should not be prevented from seeing him any time he wanted to. This good man then went to [the Caliph] 'Abd Al-Malik, who sent some troops with him to arrest [Al-Haarith]. [After his arrest] he was brought to 'Abd Al-Malik, who ordered some scholars and *Fuqaha'* (*Muslim* jurists) to exhort and teach him that this was from Satan, but he refused to accept that from them and repent, so he was executed.



Mirza Ghulam Ahmad al-Qadiani

(vii) Mirza Ghulam Ahmad Al-Qadiani: he appeared in India more than a century ago and claimed to be a prophet to whom revelation came from the heavens. He also claimed that Allah had told him that he would live for eighty years. He acquired a number of followers. The scholars confronted him and refuted him, and pointed out that he was an impostor; included [among the scholars who refuted him was] the great scholar Thana'ullah Al-Amritsari, who was the most outspoken from the scholars in criticizing him.

In 1326 AH/1908 CE, Al-Qadiani challenged Shaykh Thana'ullah and the former invoked Allah to take the soul of the impostor during the lifetime of his opponent by inflicting a disease upon him which would cause his death. One year later, Al-Qadiani became ill as a result of his own prayer. His father-in-law described his end as follows, "When

his sickness intensified, he woke me up and I went to him, and I saw how much pain he was suffering. He spoke to me saying, 'I have got cholera, then he did not speak any other coherent word until he died.'"



So the liars have continued to come, one after another, until the amount mentioned by the truthful, our Prophet Muhammad ﷺ, is completed. The last of them, the Dajjaal, will emerge close to the end of time, we seek refuge with Allah from his *Fitnah*, and 'Eesa ibn Maryam (عليه السلام) will come down to put an end to him and his *Fitnah*.[1]

Some people are confused by the fact that the Prophet ﷺ said that those who will claim to be prophets would number thirty, while history and reality shows that the number exceeds this.



Clarification

The answer to this is that these thirty are the ones who would famous and acquire influence and followers. Those who are not like them are excluded from the thirty.

(1) We will discuss the Dajjaal and the Messiah 'Eesa ibn Maryam (عليه السلام) under the heading of Major Signs 1 and 2.

12 Spread of Security and Prosperity

For a while, the *Muslims* who lived in Makkah and Madeenah lived in a situation where they were either fighting their enemies or expecting war and battles. The Prophet ﷺ told them that with the passage of time and as the Hour approaches near, security and prosperity would become widespread. He ﷺ said,

"The Hour will not come until the land of the Arabs goes back to being meadows with rivers, the traveller between Iraq and Makkah fears nothing but losing his way[1] *, and until there is a great deal of Harj." They said, "Messenger of Allah, what is Harj?" He said, "Killing.*[2]*"*

This is confirmed by what the Prophet ﷺ said to 'Adiyy ibn Haatim ؓ, *"O 'Adiyy, have you seen Al-Heerah*[3] *?" I said, "I have never seen it but I have been told about it." He said, "If you live a long life, you will see a woman travelling from Al-Heerah until she comes and circumambulates the Ka'bah, and she will fear no one but Allah."*[4]



There will be abundant wealth, by Allah's leave, and at the time of the Mahdi and 'Eesa ؑ, justice, instead of injustice and wrongdoing, will prevail. Allah knows best.[5]

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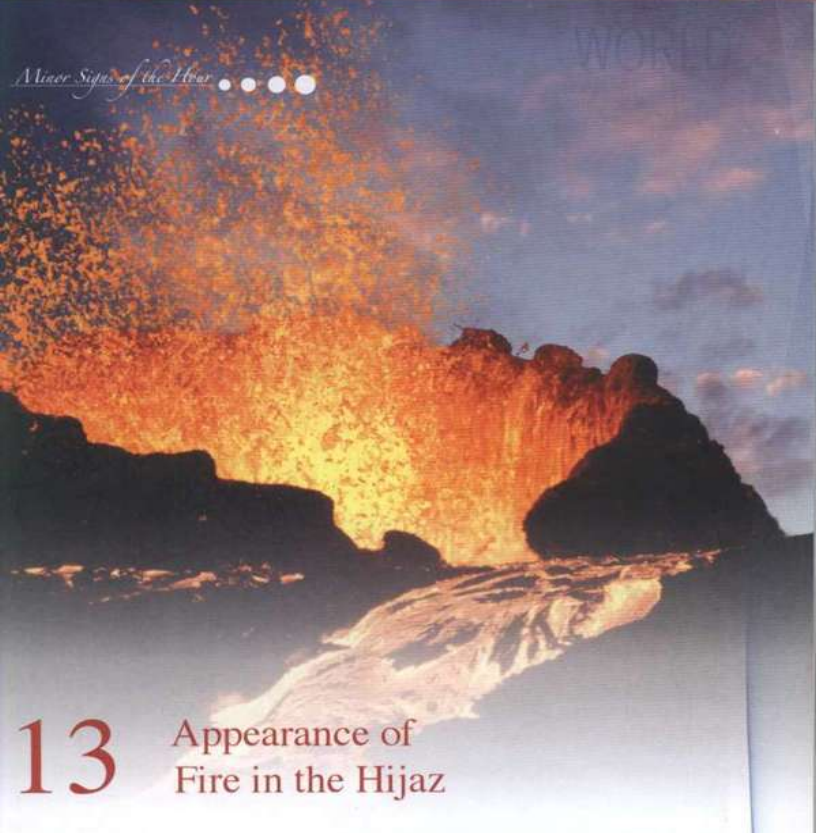
(1) Meaning, he will not fear bandits or thieves; he will only fear losing his way and getting lost, but his life and his wealth will be safe.

(2) Recorded by Ahmad in *Al-Musnad*. Al-Haythami said: Its narrators are the men of *Saheeh*. It also appears in *Saheeh Muslim*.

(3) A town in Iraq, located three miles from Kufah.

(4) Recorded by Al-Bukhaari.

(5) We will discuss this in detail below, under the heading of Minor Sign 131 and M - jor Sign 2



13 Appearance of Fire in the Hijaz

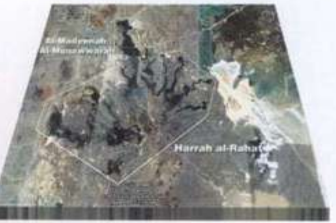
One of the signs of the Hour which the Messenger of Allah ﷺ spoke of was the emergence of a fire from the land of Hijaz, near Madeenah Al-Munawwarah. Some of the scholars and historians have stated that this sign appeared in 654 AH.

Al-Haafiz Ibn Katheer رحمه الله, speaking about this event, said, "The appearance of a fire in the Hijaz, which illuminated the necks of camels in Busra,[1] occurred as related in the *Hadeeth*. The Messenger of Allah ﷺ said,

'The Hour will not begin until fire emerges from the land of Hijaz

(1) The city of Hooraan in Syria.





"Traces of lava emitted by the volcano of *Harrah* Rahat in 654 AH and its location in relation to al-Madeenah al-Munawwarah]"

which will illuminate the necks of the camels in Busra.[1]*' It was said that the fire remained for three months and the women of Madeenah spun thread by its light.*[2]*"*

Describing the event Abu Shaamah said, "On the night before Wednesday, the 3rd of Jumaada Al-Aakhirah 654 AH[3], a huge boom resounded in Al-Madeenah Al-Munawwarah, the ground, walls, roofs, beams, and the doors shook for hours, until the following Friday. Then a great fire appeared in the Harrah (a place in Madeenah) close to (the land of) Banu Qurayzah which could be seen from our houses and from inside the city, as if it were a huge fire from which rivers of fire flowed, like water, to Wadi Shaza, throwing out sparks as big as castles

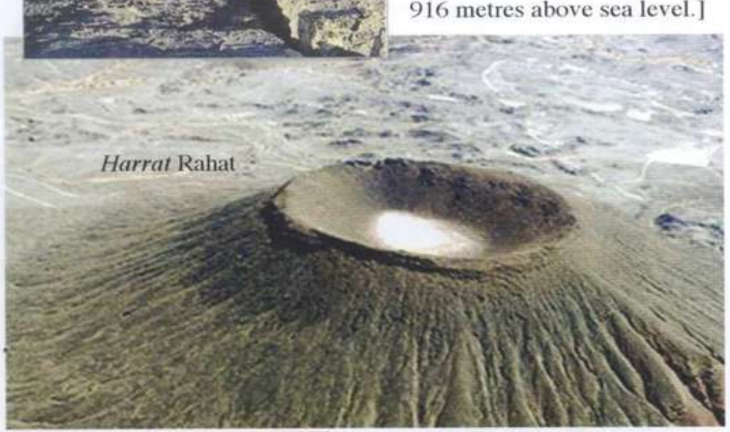


(1) Recorded by Al-Bukhaari.
(2) *Al-Bidaayah wa'l-Nihaayah*, 13/199
(3) equivalent to 29/5/1256 CE

(or huge logs).[1]"

The extinct volcano of Harrat Rahat, which last erupted in 654 AH/1256 CE, its eruption was preceded by a number of violent earthquakes and explosions. According to historical sources, the volcanic activity lasted for approximately fifty-two days and the lava reached a distance of 23 km to the north of the volcano's crater, its furthest point reaching the southern boundary of the modern airport of Madeenah. The lava flow stopped at a distance of 12 km from Al-Madeenah Al-Munawwarah, then turned north. The volcano's height is 916 metres above sea level.]





Harrat Rahat

(1) See *Al-Tadhkirah*, p. 527

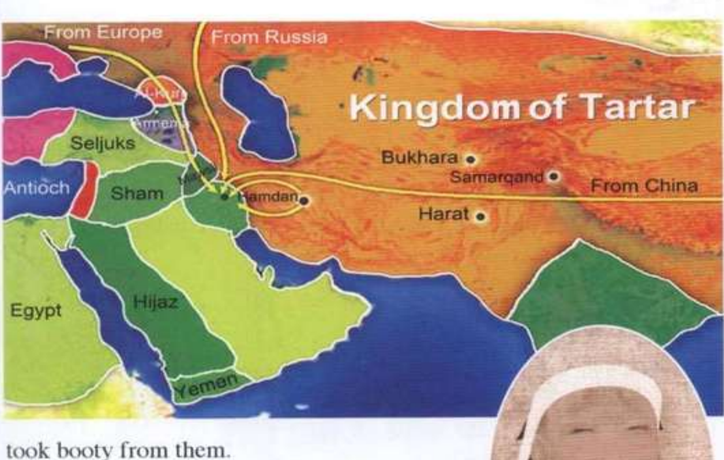


14 Fighting the Turks

We have seen above that among the signs of the Hour are wars and battles which the Prophet ﷺ said would take place between the *Muslims* and others, including a battle between the *Muslims* and the Turks[1]. That battle took place during the era of the Companions, at the beginning of the Umayyad caliphate, when they defeated the Turks and

picture of people, on the right: "A picture of a Mongol man and girl. The accuracy of the description given in the *Hadeeth* may be not."

(1) The Turks composed of twenty-two tribes. Dhu'l-Qarnayn built a barrier to contain twenty-one of them and one was left. They are called Turks because they were left (*Turiku*) outside the barrier and were not locked behind it like the rest of the tribes. See *Marqaat Al-Mafaateeh*, 15/392.



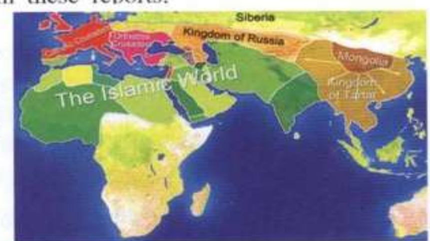
took booty from them.

It was narrated from Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said,

"The Hour will not begin until you fight the Turks, who have small eyes, red faces, and flat noses, as if their faces are hammered shields. The Hour will not begin until you fight people whose shoes are made of hair. [1] *"*[2]

Ancient picture of Genghis Khan, who united the Tatar tribes

The people referred to in these reports, and Allahknows best, are the Mongolian Tatars who invaded the *Muslim* lands in the year 656 AH/1258 CE and shed a great deal of blood, but they eventually embraced Islam.



(1) Meaning, made of animal skins that are not tanned and have some hair on it.
(2) Recorded by Al-Bukhaari and *Muslim*.

15 Appearance of Unjust men who Beat the People with Whips

One of the signs of the Hour which our noble Prophet ﷺ related to us is that the helpers of unjust rulers would flog the people with whips like the tails of cattle. There are various kinds of whips, e.g. leather, electric, rubber, tree branches and so on.



Abu Umaamah ؓ narrated that the Messenger of Allah ﷺ said,

"At the end of time, there will be men with whips like the tails of cattle. They will go out in the morning under the wrath of Allah and will come back in the evening under the wrath of Allah." (Narrated by Ahmad)

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

"There are two types [of people] from my Ummah whom I have not seen ... people with whips like the tails of cattle with which they strike the people." (Narrated by *Muslim.*)

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

"If you live long, you will see people who go out in the morning under the wrath of Allah and come back in the evening under His curse; in their hands will be something like the tails of cattle." (Recorded by *Muslim*)

Although this *Hadeeth* does not clearly state that they will strike the people with it, the fact that they are subject to the divine wrath and curse indicates that their transgressions and wrongdoings will be many.

The Hiroshima bomb killed nearly 140,000 people as a direct result of the explosion, in addition to its consequences]

16 A Great Deal of Killing

One of the signs of the Hour mentioned by the Messenger of Allah ﷺ is a great amount of killing, to such an extent that one man will kill another and not know the reason for killing him, and the one who is killed will not know the reason for which he was killed.

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said:

"By the One in Whose hand is my soul, this world will not come to an end until there comes a day when the killer will not know why he killed and the one who was killed will not know why he

was killed." It was asked, "How can that be?" He said, "Al-Harj (killing), and the killer and the slain will both be in Hell."

(Recorded by *Muslim*)

Killing began with the murder of 'Uthmaan ﷺ, and from there wars began to increase with no convincing reason; thousands of people fell victim to them, especially with the destructive weapons that are used today in those terrible wars.

Follow are some statistics on the numbers slain in some wars:

- World War I: 15 million killed
- World War II: 55 million killed
- Vietnam War: 3 million killed
- Russian Civil War: 10 million killed
- Spanish Civil War: 12 million killed
- Iraq-Iran War (1st Gulf War): 1 million killed
- Invasion of Iraq: more than 1 million killed

These wars, even though the *Hadeeth*, "the killer will not know why he killed" does not apply to some of them, are listed to demonstrate how widespread and common killing will become.





17 Loss of Honesty and its Disappearance from people's Hearts

Putting the right man in the right position is the foundation of the *Ummah's* survival, for the well-being of the land and its people, and the flourishing of civilisation. If honesty is lost, then standards will be turned upside down; people's hearts will become corrupted and people with no qualification will be placed in charge of affairs, resulting in chaos. This is as prophesized by the Prophet ﷺ.

The reason for the loss of honesty is the corruption of people's hearts.

Hudhayfah ؓ narrated that The Prophet ﷺ said,

"Honesty was preserved in the roots of men's hearts then the Qur'an was revealed and they learned (it) from the Qur'an and from the Sunnah."

Then he related to us about its disappearance, saying,

"A man will go to sleep and honesty will be taken away from his heart, and only its trace will remain. Then he will go to sleep again and the remainder of the honesty will also be taken



away (from his heart), leaving a trace like a blister, as when an ember touches your foot and raises a blister which has nothing inside."

Then he picked up a handful of pebbles and rolled them on his leg and said,

"People will engage in business with one another, but there will hardly be any honest persons among them. It will be said that in such-and-such a tribe there is an honest man, and a man will be admired for his strength, good manners and intelligence, but there will not even be a mustard-seed of Faith in his heart!"

Hudhayfah ﷺ said,

"There was a time when I did not mind dealing with any one of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian or a Jew, his Muslim ruler would prevent him from cheating; but today I cannot deal (in buying and selling) except with so-and-so, and so-and-so."[1]

If the hearts of most people are corrupted, and people who are not qualified are placed in charge of things, and honesty is lost, then the Hour is close at hand.

Abu Hurayrah ﷺ narrated that while the Prophet ﷺ was in a gathering, speaking to the people, a Bedouin came and asked, "When will the Hour be?" The Messenger of Allah ﷺ continued speaking. Some of the people thought, he has heard what the Bedouin said and disliked it; others thought that he had not heard the Bedouin. Then when he had finished speaking, he said, "Where is the one who was asking about the Hour?" He said, "Here I am, Messenger of Allah." The Prophet said, "When honesty is lost, then wait for the Hour." He asked, "How will it be lost?" The Prophet said, "When authority is given to those who are not qualified for it, then wait for the Hour."[2]

This sign is completely visible in our own time. You see many of those who hold positions of responsibility in ministries, universities, and other positions in society which have to do with the people's interests being not the most capable, most suitable, nor most trustworthy [for that position]. Those who are appointed to these positions are also not concerned with the people's well-being; rather, people are appointed on the basis of knowing the head of the department or having a common interest with those who support him, and so on.

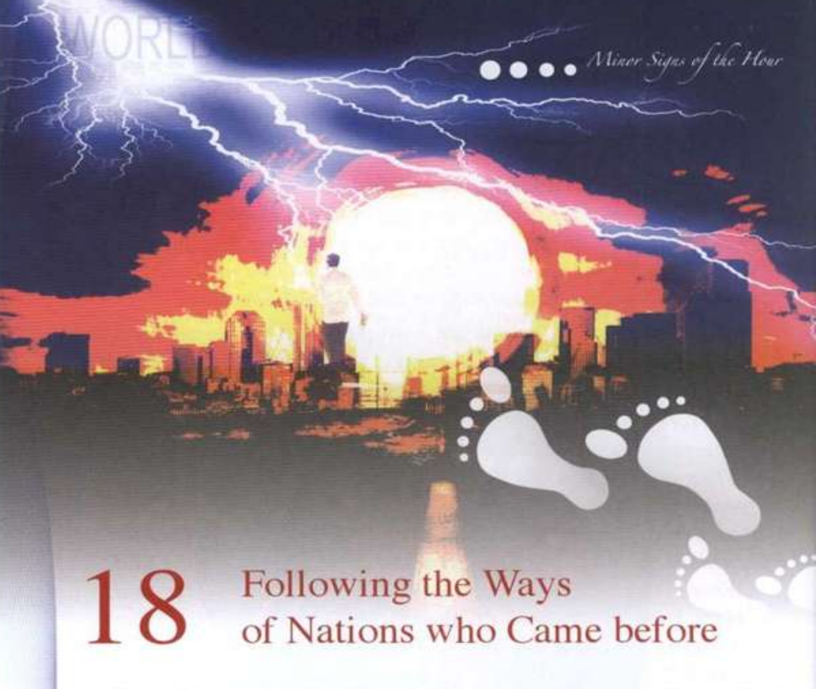
So the Prophet ﷺ said the truth when he said,

"When authority is given to those who are not qualified for it, then wait for the Hour."

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(1) Agreed upon

(2) (Recorded by Al-Bukhaari)



18 Following the Ways of Nations who Came before

One of the greatest trials which the *Muslims* will face with is blindly following and imitating the traditions and manners of the Jews, Christians, and other disbelievers.

The noble Prophet ﷺ related to us that a group among his *Ummah* will imitate the misguided nations of the Jews and Christians in their customs, ways, and lifestyles.

Abu Hurayrah ؓ narrated that the Prophet ﷺ said,

"The Hour will not begin until my Ummah follows the way of those who came before it, hand-span by hand-span, cubit by cubit."

It was said, "O Messenger of Allah, like the Persians and Romans?" He said, *"Who are the people except those?"*[1]

(1) Recorded by Al-Bukhaari

Most of what the Prophet ﷺ warned of has come to pass, and the rest will happen as mentioned in the *Hadeeth* of Abu Sa'eed Al-Khudri ؓ in which he relates that the Messenger of Allah ﷺ said,

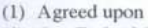
> *"You will follow the ways of those who came before you, hand-span by hand-span, cubit by cubit; even if they were to enter the hole of a lizard you will follow them."*

We asked, "Messenger of Allah, [do you mean] the Jews and the Christians?" He said, "*Who else?*"[1]

Al-Qaadi 'Iyaad ؒ said, "The hand-span, cubit, and entering the hole are metaphors for following and imitating them."[2]

Imitating the Jews and Christians does not refer to exchanging scientific knowledge or benefiting from their inventions and administrative procedures, and so forth, which are not contrary to our religion. Rather what is meant by imitation is imitating them in their dress, customs, and manners of social interaction, such as free mixing and removal of the *Hijab*, or adopting their financial systems that are contrary to our religion, such as *riba* (usury) and the like.





(1) Agreed upon
(2) See *Fath Al-Baari*, 20/387

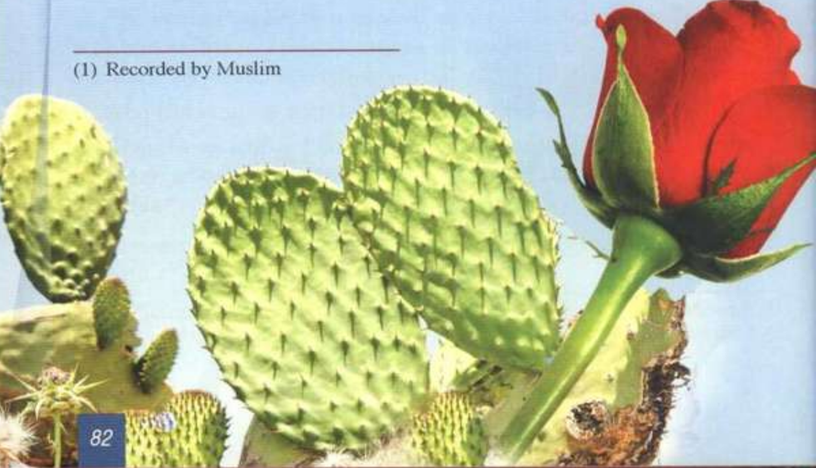
19 The Slave Woman Giving Birth to her Master

One of the signs of the Hour is that a slave woman will give birth to a child who will be her master. This occurs when a free man becomes intimate with his female woman, who, as a result of this, becomes pregnant and gives birth to a child. The child grows up free; his father is already free, but his mother remains in bondage. Due to this, it is as if the child is also the master of his mother.

In the *Hadeeth* in which Jibreel ﷺ asked the Prophet ﷺ about the Hour, he said: "I shall tell you about its signs: when the slave woman gives birth to her mistress."[1]

It is also said that what it meant here is that slave women will give birth to kings, so the mother would become one of the subjects and the king (her son) would be the master of his subjects [which would include her].

(1) Recorded by Muslim



20 Appearance of women who are clothed yet naked

Another sign of the Hour is the spread of wanton display [of the female body] and unveiling; women will go out in tight clothes which will display the shape of their bodies, and they will wear transparent clothing through which their '*Awrah* (part of the body that must be concealed) would be shown when they sit and when they walk. Thus, they will be apparently clothed but in reality they are / will be naked because of the tightness of their clothes.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"There are two types of people [from the inhabitants] of Hell whom I have not seen, men with whips like the tails of cattle with which they strike the people, and women who are clothed yet naked, Mumeelaat Maa'ilaat walking with an enticing gait (or turning away from righteousness and leading others astray) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance and its fragrance may be detected from such and such a distance."(1)

Maa'ilaat means: To deviate from Allah's obedience and not adhere to it.

Mumeelaat means: Causing others to deviate; so they are corrupt and corrupt others.

- Their heads are like the humps of camels, meaning, they wear something on their hair that makes their heads look high like the hump of a camel.

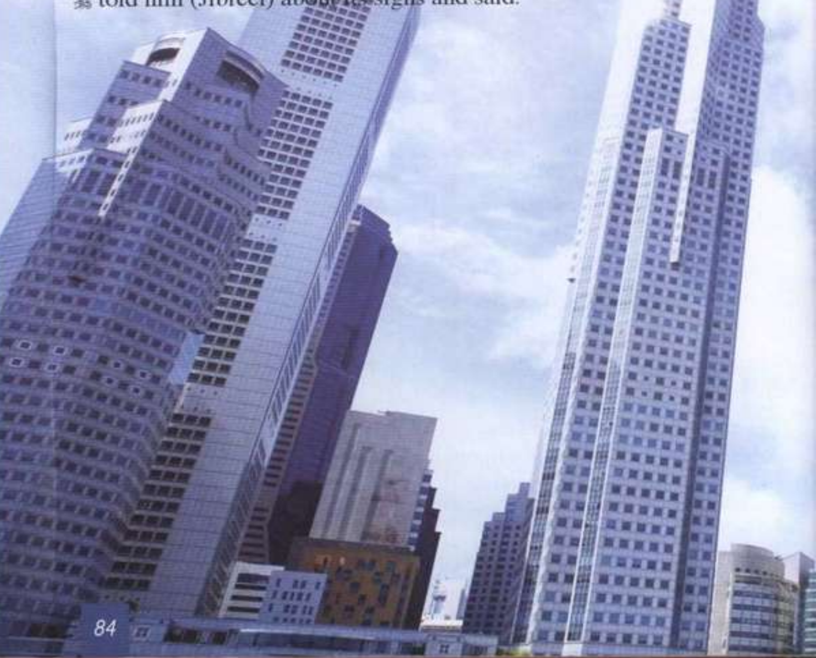
(1) Recorded by Muslim

21 Barefoot, naked shepherds competing in the construction of lofty buildings

One of the signs of the Hour, which has appeared and which the Prophet ﷺ spoke off, is competing in building and adorning their houses after having been barefoot, naked, shepherds.

This occurred after the Muslim conquests and the acquisition of a great amount of wealth, and when competition in worldly matters became widespread [among them].

'Umar ibn Al-Khattaab ﷺ narrated – the *Hadeeth* which speaks of Jibreel and his coming to the Messenger of Allah ﷺ and questioning him about Islam, *Emaan*, *Ihsaan*, and about the Hour – that the Prophet ﷺ told him (Jibreel) about its signs and said:





"When the slave woman gives birth to her mistress, and you see barefoot and naked shepherds compete in the construction of lofty buildings." (Recorded by Muslim)

According to another narration,

"You will see the barefoot, hungry, and destitute ... as heads of the people. That is one of the signs of the Hour." It was asked, "Messenger of Allah, who are the shepherds that are barefoot, hungry, and destitute? He said: "The Arabs."[1]

Undoubtedly, the tall construction of houses and buildings is not *Haraam* if there is some benefit in doing so, and it is not done for the sake of boasting, showing off, and arrogance.

Competing in the construction of lofty buildings means building many storeys in a house and making it high, or by building the house elaborate, making it strong and adorning it and by making the houses spacious with many rooms and facilities.

All of that is occurring today as wealth has increased and people are living a life of ease.

What is meant is that desert dwelling shepherd will leave that behind and start to compete in building lofty buildings because of arrogance, boasting, and showing off in the construction of houses, buildings, and towers; each one wanting his building to be taller than the buildings of anyone else.[2]

Competing in the construction of building has become widespread nowadays among the Arabs and others; countries compete in building tall towers and boasting about who has the tallest building.

(1) Recorded by Ahmad and classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, 3/332

(2) See *Ithaaf Al-Jamaa'ah bima jaa'a fi'l-Fitan wa'l-Malaahim wa Ashraat Al-Saa'ah* by Shaykh Al-Tuwaijri, 2/162

22 Greeting only those whom one knows



Allah, may He be glorified and exalted, has prescribed the salutation of peace to be a sign of love and friendship among the people. The young should greet the old, the rich should greet the poor; greetings should be given an Arab or a non-Arab, white or black; you should greet with salutations of peace those whom you know and those whom you do not know.The Prophet ﷺ said,

"You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another: Spread (the greeting of) salutation among yourselves." (Recorded by Muslim)

One of the signs of the Hour is that a man will only greet with salutation those whom he knows, and he will forego greeting those whom he does not know, even though the *Sunnah* is to spread the greeting of *Salaam* among those whom you know and those whom you do not know.[1]

Abu Ja'd narrated that 'Abd-Allah ibn Mas'ood ﷺ met a man and he said, "Peace be upon you, ibn Mas'ood." He said, "Allah and His Messenger spoke the truth. I heard the Messenger of Allah ﷺ say, 'One of the signs of the Hour is that a man will pass through the mosque and will not pray two *Rak'ahs* in it and a man will not greet anyone but those whom he knows.'"

In Al-*Saheeh*ayn it is narrated that a man asked the Prophet ﷺ, "What part of Islam is best?" He said,

"To feed people and give salutation to those whom you know and to those whom you do not know."

(1) Recorded by Ibn Khuzaymah in his *Saheeh*; classed as *Saheeh* by Al-Albaani.



23 - 24 - 25

Widespread trade -- women taking part in business with their husbands -- domination by some traders of the market

This refers to the prevalence of business and the involvement of most people in it, because it is easy for a woman to take part with her husband in conducting business. These two signs appear in one *Hadeeth*, in which the Prophet ﷺ said, "Ahead of the Hour, people will greet with salutation only those whom they know, and there will be widespread trade, to the extent that a woman will help her husband in trading. [There will be] severing of ties of kinship, false testimony, concealment of true testimony, and widespread literacy.(1)"

'Amr ibn Taghlib narrated that the Messenger of Allah ﷺ said,

"Among the signs of the Hour is that wealth and trade will become abundant, ignorance will prevail. A man will try to conduct a transaction but will say, 'No, not until I obtain permission from the merchant of such-and-such tribe, and you will look among a great tribe for someone who can write and not find anyone."

(1) Recorded by Ahmad and classed as *Hasan* by Shaykh Shu'ayb Al-Arna'oot.

Concerning the words of the Prophet ﷺ,

"a man will get involved in a transaction but will say, 'No, not until I get permission from the merchant of such-and-such tribe, and you will look among a great tribe for someone who can write and not find anyone,"

They may be understood as meaning that prominent businessmen, who may have capital or are agents appointed to import or export certain products, may have control over the market and will control prices, so the smaller businessmen will not be able to dispose of their goods except with their permission.



It may also mean that when selling, he will stipulate a condition that another trader should have the right to go ahead with the deal or cancel it.

Concerning the words of the Prophet ﷺ, "and you will look among a great tribe for someone who can write and not find anyone," even though other *Ahaadeeth* speak of the spread of literacy, may be understood as meaning that modern means of writing, such as computers, mobile phones, voice recognition software that translates speech into written text, and similar tools will become widespread, so a new generation will emerge will not know how to write by hand or cannot do that well.

Perhaps what is meant by writing or literacy here is referring to one who will write a business contract, being Versed in the guidelines and rulings on buying and selling, so he will write contracts between people for the sake of Allah, not hoping for any payment.[1]

(1) This last interpretation is mentioned by Al-Sindi in his commentary on *Sunan Al-Nasaa'i.*

WORLD

26 False testimony



False testimony occurs when a person tells lies in his testimony against others; so he testifies that one person has a right against another, falsely and mendaciously. This is one of the major sins.

The Prophet ﷺ said,

"Shall I not tell you about the gravest of the major sins?" three times. They said, "Yes, Messenger of Allah." He said,

"Associating others with Allah, disobedience towards parents, and" then he sat up, as he had been reclining, and said, "giving false testimony."[1]

When false testimony becomes widespread and people begin to think little of it, this is one of the signs of the Hour, as related in the above *Hadeeth*,

"Ahead of the Hour," in which he mentioned *"false testimony."*[2]

False testimony does not refer to mere giving of testimony before a judge or a ruler; rather it is general in meaning and includes all types of testimony which people may give to one another, such as employees in companies and organisations giving testimony to their bosses, or

(1) Agreed upon

(2) Recorded by Ahmad and classed as *Hasan* by Shaykh Shu'ayb Al-Arna'oot.

students giving testimony in schools and universities, or children giving testimony to their parents.

The Prophet ﷺ warned against giving false testimony and consuming people's rights by swearing false oaths. He said, "Whoever seizes the wealth of a Muslim by means of a false oath will meet Allah angry with him." Then he recited the Verse:

﴿ إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِي ٱلْأٓخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ ﴾

"Verily, those who purchase a small gain at the cost of Allaah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them."

[Aal 'Imraan 3:77].[1]

Abu Umaamah Al-Baahili ﷺ narrated that the Messenger of Allah ﷺ said,

"Whoever usurps the wealth of a Muslim by means of his oath, Allah will decree Hell for him and will forbid him Paradise." A man said to him, "Even if it is something small, Messenger of Allah?" He said, "Even if it is a twig from an Arak tree."[2]



(1) Recorded by Al-Bukhaari
(2) Recorded by Muslim

27 Withholding true testimony

Allah has commanded a Muslim to support his brother whether he is a wrongdoer or is the one being wronged. This is achieved through diverting the wrongdoer from his wrongdoing and retrieving the right of the one who is wronged if he is able to. Allah forbids the withholding of accurate testimony as He says,

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَن يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

"And conceal not the evidence, for he who hides it, surely, his heart is sinful." [Al-Baqarah 2:283].

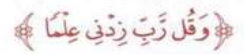
Toward the end of time, people will consume the rights of others unlawfully and those who know the truth will remain quiet;; they will give precedence to their own personal interests over giving testimony. These are signs of the Hour, as mentioned in the *Hadeeth* quoted above in which the Prophet ﷺ said, "Ahead of the Hour" and mentioned, "withholding true testimony."(1)



(1) Narrated by Ahmad and classed as *Hasan* by Shu'ayb Al-Arna'oot.

28 Prevalence of ignorance

Allah, may He be glorified and exalted, commanded His Prophet to acquire knowledge and said to him, "and say:



'My Lord! Increase me in knowledge'" [Ta-Ha 20:114]

The Prophet ﷺ condemned ignorance and said, "Allah hates the one who is rude and a glutton, who shouts in the marketplace, who is a rotten corpse by night and works like a donkey by day[1], knowledgeable in worldly matters and ignorant of matters of the Hereafter."[2]

He related that one of the signs of the Hour would be widespread ignorance. He ﷺ said,

"Ahead of the Hour there will be days in which knowledge is taken away and ignorance will prevail."[3]

Another narration has, "Ahead of the Hour there will be days in which knowledge will disappear and ignorance will prevail."[4]

He said,

"There will come a time when people will not know what prayer, fasting, and charity are."[5]

He said, *"Ahead of the Hour... ignorance will prevail."*[6]

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(1) What is meant is that such a person sleeps all night, never waking to pray *Tahajjud* or remember Allah, and works hard like a donkey during the day. [Translator]

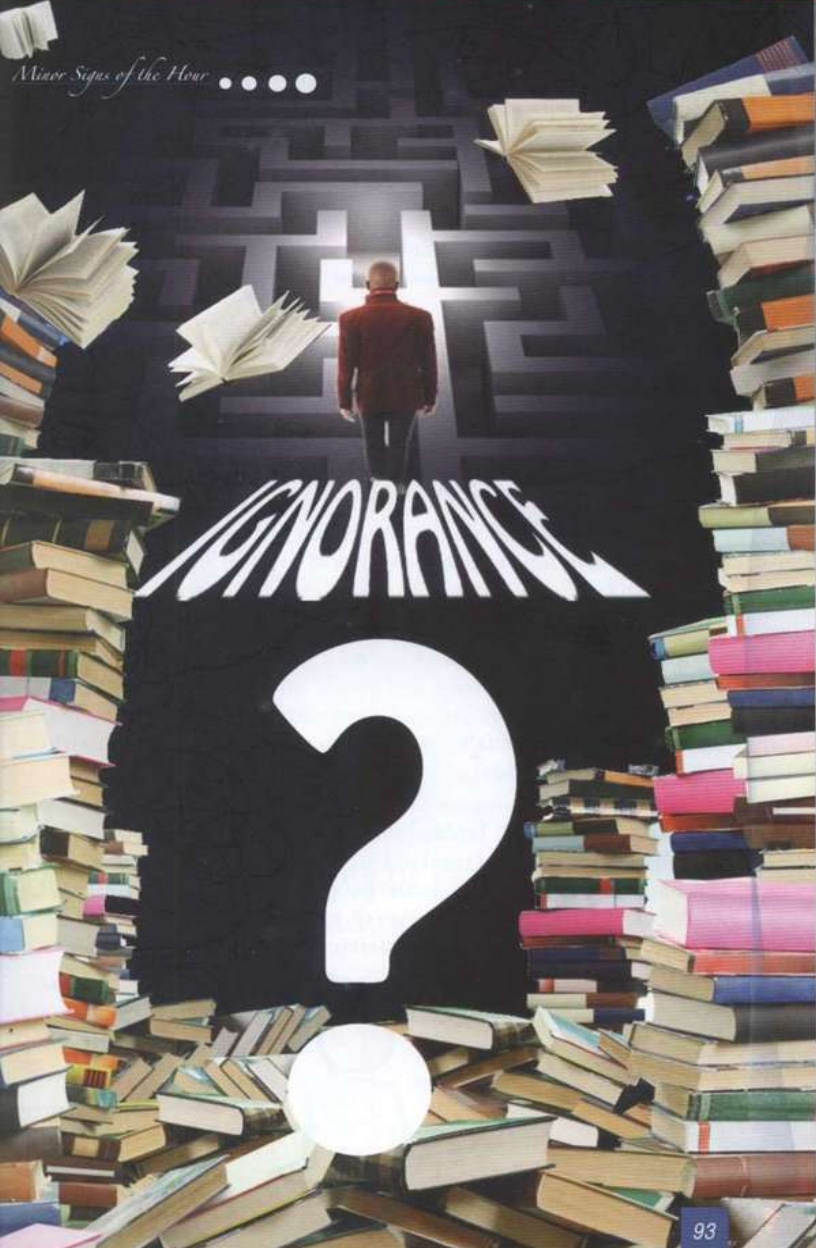
(2) Narrated by Ibn Hibbaan in his *Saheeh*; classed as *Hasan* by Al-Huwayni in *Al-Fataawa Al-Hadeethiyyah*. Its *Isnaad* includes 'Abd-Allah ibn Sa'eed, who was regarded as *Thiqah* by some scholars and his *Hadeeth* is *Mustaqeem* (sound).

(3) Narrated by Ahmad

(4) Agreed upon

(5) Narrated by Al-Tabaraani.

(6) Narrated by Ahmad and classed as *Hasan* by Shu'ayb Al-Arna'oot


IGNORANCE
?

The one who ponders over the situation of the Muslims today in many Muslim countries will find that they have knowledge pertaining to their daily lives and interests, [however they lack knowledge of their religion]. One of them will know how to use a computer and mobile phone, how to drive a car, and so on but if you ask him what is the meaning of:

"Allahu'-l-Samad [Allah – the Self Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]" [Al-Ikhlaas 112:2]

or "Ghaasiqin itha waqab (And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away))" [Al-Falaq 113:3],

or when you should do the prostration of forgetfulness, is it before the salutation of finishing the prayer or after? You will find that he does not have a clue.

Yes, ignorance is prevalent.

A person even once asked me whether it is obligatory to perform *Wudhoo* before offering a voluntary prayer, or is *Wudhoo* only necessary for obligatory prayers? I was astonished by his question and I was even more astonished when I found out that he was a third year student in the university!

Add to this the ignorance of many people concerning the rulings on marriage and divorce, buying and selling, and acts of worship, even though they have a great need to know them. I think that this is because there are so many distractions and people are preoccupied with worldly matters and have forsaken circles of knowledge and the gatherings of the scholars, as well as reading Islamic books.

Allah is the one whose help we seek.





29 - 30 - 31

Widespread stinginess and miserliness severing ties of kinship being a bad neighbour

Another sign of the Hour is the spread of psychological illnesses which damage the fabric of Muslim society, which includes stinginess.

Abu Hurayrah ﷺ said,

"One of the signs of the Hour is the prevalence of stinginess."[1]

(1) Recorded by Al-Tabaraani in *Al-Awsat*.



Anas ﷺ narrated that the Messenger of Allah ﷺ said,

"Things will only get worse and the people will only become stingier."[1] He ﷺ said,

"Time will pass more quickly, knowledge will decrease, miserliness will be cast into people's hearts, and there will be much Harj (killing)."[2]

The word *Shuhh* refers to miserliness accompanied by greed and everything that keeps one from giving money or doing acts of kindness or acts of worship.

The Messenger of Allah ﷺ said,

"The Hour will not begin until indecency, foul speech, severing the ties of kinship, and lack of neighbourliness prevail."[3]

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"By the One in Whose hand is the soul of Muhammad, the Hour will not begin until indecency and miserliness prevail; the

(1) Recorded by Ibn Maajah from Anas. Its *Isnaad* is *Dha'eef*, as it includes Muhammad Al-Jundi, whose reports are *Munkar*. He was classed as *munkar* by Al-Nasaa'i and others.

(2) Recorded by Al-Bukhaari and Muslim.

(3) Recorded by Ahmad and by Al-Haakim in *Al-Mustadrak*, who classed it as *Saheeh*.

honest man is accused of treachery and the treacherous man is trusted; Al-Wa'ooll perish and Al-Tahoot prevail." They said, "Messenger of Allah, what are Al-Wa'ooll and Al-Tahoot?" He said, "Al-Wa'ooll are the prominent, noble people and Al-Tahoot are those who were under the people's feet and no one knew about them."[1]

What the Messenger ﷺ spoke of has come to pass. We see corruption prevailing among many people, and we see the severing of ties and the lack of neighbourliness taking place among them. Resentment and turning away from one another have taken the place of love, close ties, and friendship. People are unaware of their neighbours, and they sometimes do not even know some of their own relatives, whether they are alive or dead.

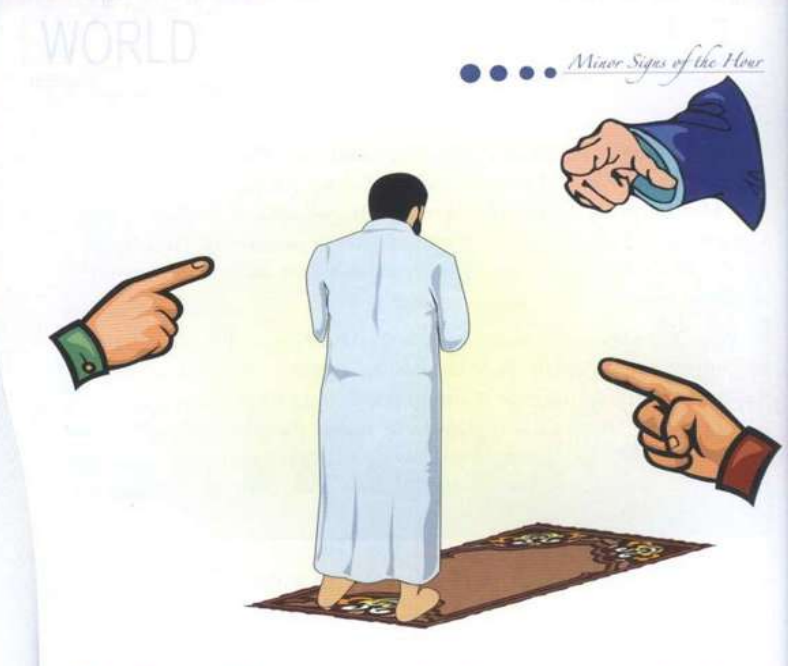
32 Spread of indecency

Indecency refers to being comfortable with immodest dress and foul speech, which a person is usually ashamed of, as well as cursing and using bad language. The Messenger of Allah ﷺ was not rude or foulmouthed.

One of the signs of the Hour is the prevalence of indecency. The Prophet ﷺ said,

"By the One in Whose hand is the soul of Muhammad, the Hour will not begin until indecency prevails..."

(1) Recorded by Al-Haakim in *Al-Mustadrak* and Al-Tabaraani in *Al-Awsat*. Classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, no. 3211.



33 Honest people being regarded as treacherous and treacherous people being trusted

This is one of the signs of the Hour. We have seen above that one of its signs is the disappearance of honesty[1] and people being appointed to positions of authority for which they are not qualified. Another sign is an honest person being regarded as treacherous, meaning subjected to aspersions and not being regarded as honest, at the time when liars, hypocrites, bootlickers, and traitors are trusted. The Prophet ﷺ said,

"By the One in Whose hand is the soul of Muhammad, the Hour will not begin until ... the honest man is accused of treachery and the treacherous man is trusted."

(1) See Minor Sign 17.



["People gather around a singer]

34 Death of prominent and noble people and the prevalence of ignoble people

This is one of the signs of the Hour. The noblest, wisest, most rational, and most knowledgeable people will die and others, who are devoid of knowledge, will take their place. They will appear because they have no one to compete with them.

The Prophet ﷺ said,

"By the One in Whose hand is the soul of Muhammad, the Hour will not begin until…Al-Wa'ooll perish and Al-Tahoot prevail."

They said, "Messenger of Allah, what are *Al-Wa'oolll* and *Al-Tahoot*?" He said,

"Al-Wa'ooll are the prominent, noble people and Al-Tahoot are


["Thousands gather around a football (soccer) player and carry him on their shoulders"]

those who were under the people's feet and no one knew about them.[1]

The emergence of these ignoble people may be due to their taking up important positions, and the media serving and promoting them immensely. The noble, wise and sincere *Wa'ool* will be kept away from people and from the media.

No one becomes famous except those who take as their professions singing, dancing, and indecency; there is no place for scholars, scientists, inventors, those who are prominent in medicine and engineering, and similar people.

This is a clear and obvious sign.

However, some people still show interest in religious lectures. You will see in most countries that Muslims honour the scholars and Islamic callers, and are keen to attend gatherings of knowledge and watch religious satellite programmes. The numbers of conservative [religious] channels are increasing daily; one may note that even non-Muslims are taking an interest in religious lectures and this is achieving a great deal of good.

(1) Recorded by Al-Haakim in *Al-Mustadrak* and Al-Tabaraani in *Al-Awsat*; classed as *Saheeh* by Al-Albaani.



35 Not caring about the source of wealth and whether it is *Halaal* or *Haraam*

If the piety of a Muslim decreases, his religious commitment decreases as well; if his religious commitment decreases, he will fall into doubtful areas; he will then fall into *Haraam* and not care about the source of his wealth and whether it is [was earned] *Halaal* or *Haraam*. This has happened in our time, confirming what the Messenger of Allah ﷺ said.

Abu Hurayrah ؓ narrated that the Prophet ﷺ said,

"There will come a time when a man will not care how he earns his wealth; whether it comes from Halaal or Haraam source."[1]

If you ponder over the situation today, you will find that many people are striving in a frenzy to acquire wealth from anywhere, whether it is *Halaal* or *Haraam*.

Things have currently gotten out of hand and people do not care about

(1) Narrated by Al-Bukhaari.

Haraam employment or businesses. For example, selling cigarettes, alcohol, indecent women's clothing, dealing in *Riba*, or rent out their shops to people who will use them for *Haraam* business. Allah says,



"Eat of the Tayyibat [all kinds of Halal (lawful) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits)]" [Al-Mu'minoon 23:51].

Allah is Good and does not accept anything but good. All flesh that is nourished from *Haraam* sources is befitting of the Fire.

The one who is cautious and tries to avoid dubious things has become a stranger among the people and is viewed as being idealistic. In some cases he may be unable to continue in his post or job if he does not accept bribes. But the Prophet ﷺ said,

"Whoever guards against the doubtful matters will protect his religious commitment from shortcomings and will protect his honour from slander; whoever falls into that which is doubtful will fall into that which is Haraam."[1]

We ask Allah to guide us and make us steadfast in adherence to His religion.

(1) Narrated by Al-Bukhaari and Muslim



36 *Fay'* will become limited to some people to the exclusion of others

Fay' is booty that is captured by the *Mujaahideen*, whether property or any other thing, without fighting, either because the enemy fled or surrendered. This is to be distributed as Allah states in the Verse,

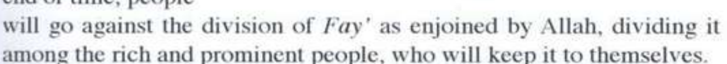
﴿ مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ﴾

"What Allaah gave as booty (Fay') to His Messenger (Muhammad ﷺ) from the people of the townships — it is for Allah, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, Al-Masaakeen (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you."
[Al-Hashr 59:7]



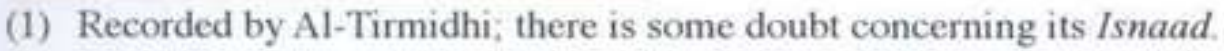
Allah enjoined its distribution as He described, so that it is not controlled by the rich and withheld from the poor.

But toward the end of time, people will go against the division of *Fay'* as enjoined by Allah, dividing it among the rich and prominent people, who will keep it to themselves.



According to a *Hadeeth* narrated by Abu Hurayrah ؓ, the Prophet ﷺ said,

"When Fay' is limited to some people to the exclusion of others, and entrusted items are regarded like booty...[1]*" We will quote the full Hadeeth below.*[2]



(1) Recorded by Al-Tirmidhi; there is some doubt concerning its *Isnaad*.

(2) See Minor Sign 45.



37 When the entrusted item is regarded like booty

Allah has enjoined the guarding of trusts and returning them to their owners, *as they are*.

﴿ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا ﴾

"Verily, Allah commands that you should render back the trusts to those, to whom they are due." [Al-Nisaa' 4:58].

Toward the end of time a thing will be given to a person as a trust to look after, but he will regard it as booty and take possession of it, denying [possession] of it to its owner and not giving it back to him.[1]

(1) This sign and the one after it are both mentioned in one *Hadeeth*, which will be quoted under the heading of Minor Sign 45.

38 People will pay their *Zakaah* reluctantly and *Zakaah* will be regarded as a penalty

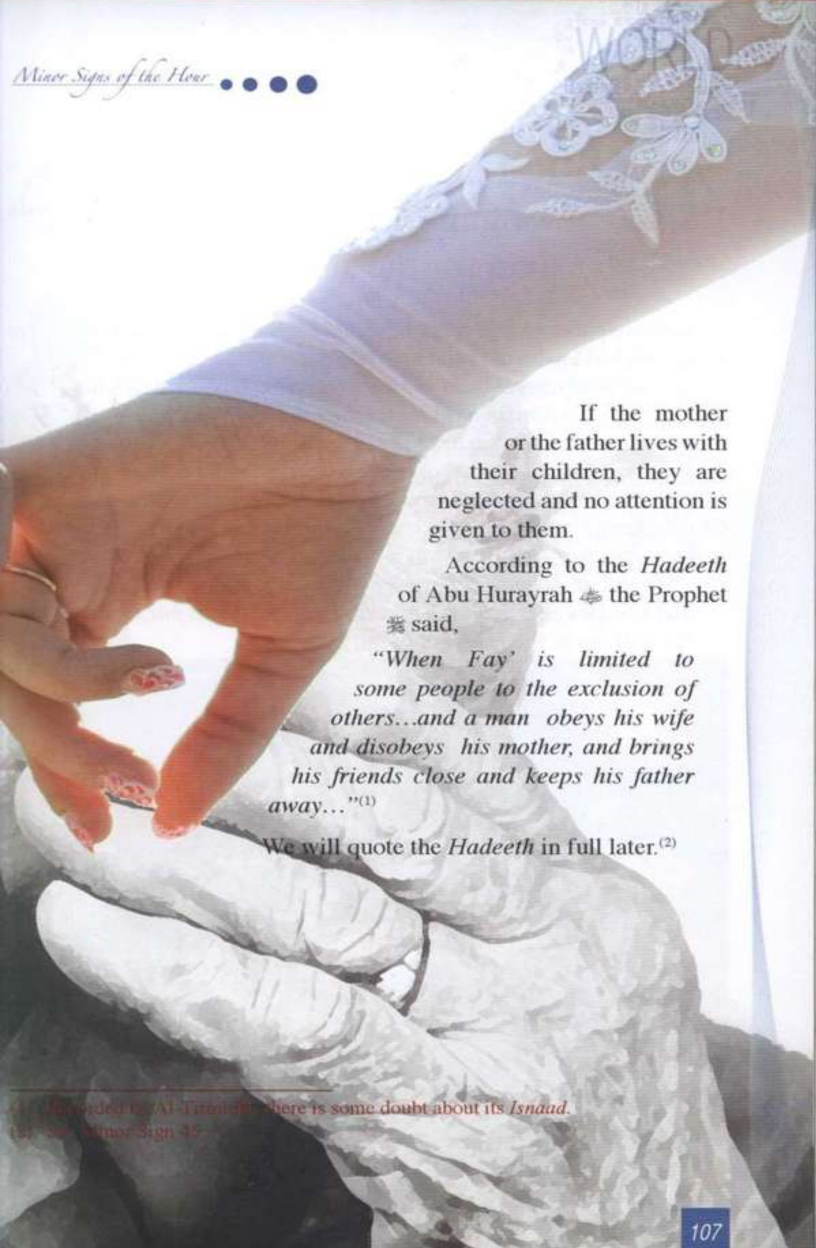


In principle, *Zakaah* on wealth, gold, and so on offered willingly since it is a purification for wealth and an act of worship through which one draws closer to Allah, may He be Glorified and Exalted; it is not a tax or a penalty.

Toward the end of time, greed and stinginess will become widespread and some rich people will regard the *Zakaah* on their wealth as a penalty that is being taken against their wishes. Thus they will pay it reluctantly and will not be rewarded for it because of the lack of good intention on their part.

39
Obedience to wives and disobedience to mothers

One of the signs of the Hour is that a man will disobey his mother and show favouritism to his wife; he obey his wife in disobedience and defiance toward his mother or father in many cases. This is something that is occurring today. In many cases you see the mother living alone in a house, and her son rarely visits or sees her, while the wife and children are enjoying life, going on trips and travelling [with him].



If the mother or the father lives with their children, they are neglected and no attention is given to them.

According to the *Hadeeth* of Abu Hurayrah ﷺ the Prophet ﷺ said,

"When Fay' is limited to some people to the exclusion of others...and a man obeys his wife and disobeys his mother, and brings his friends close and keeps his father away..."[1]

We will quote the *Hadeeth* in full later.[2]

(1) Recorded by Al-Tirmidhi. There is some doubt about its *Isnaad*.
(2) See Minor Sign 45.

40 Knowledge will be sought for a reason other than for the sake of Allah

In principle, seeking, spreading, and teaching legislative knowledge is regarded as an act of worship. The Prophet ﷺ said,

"Allah, His angels, and the inhabitants of the heaven and the earth, even the ant in its hole and the fish in the sea, send blessings upon the one who teaches the people good."[1]

However, toward the end of time some people will acquire knowledge of the Qur'an, the *Sunnah*, and *Fiqh*, not for Allah's sake, may He be Glorified and Exalted, but to become prominent and famous, as mentioned in the *Hadeeth* of Abu Hurayrah ؓ that the Prophet ﷺ said,

"When Fay' is limited to some people to the exclusion of others... and knowledge is acquired for other than religious purposes..."[2]

We will quote the *Hadeeth* in full later.[3]

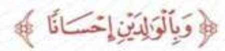


(1) Recorded by Al-Tirmidhi, who said: A *Saheeh Hasan Hadeeth*.
(2) Recorded by Al-Tirmidhi; there is some doubt about its *Isnaad*.
(3) See Minor Sign 45.

41 Bringing friends close and keeping fathers away

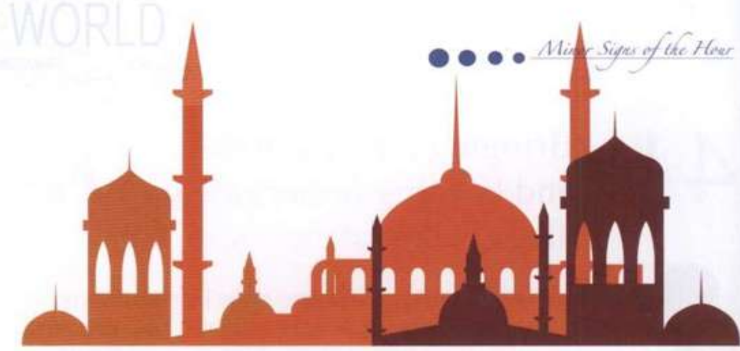
This is another of the signs of the Hour and a type of disobedience towards the parents. This means spending time, having fun, and being cheerful with friends while neglecting their fathers.

A young person may enjoy sitting with his friends, feeling more comfortable with them than with his father, especially if the father is very old, or complains a lot, issues instructions, and is critical of others. Despite all this, the son should still respect his father's rights.



"Be good and dutiful to your parents."

[Al-An 'aam 6:151]



42 Raising voices in the mosque

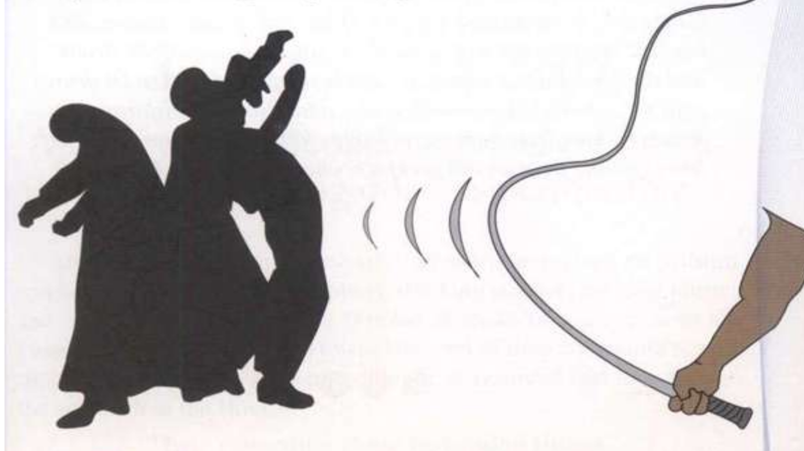
In principle, the atmosphere in the mosque should be of tranquillity and dignity. But one of the signs of the Hour is that voices will be raised and there will be arguments and disputes in the mosques.

43 Evildoers becoming leaders of their tribes

In principle, positions of authority and leadership should be occupied by those who are most suitable, most knowledgeable, and the wisest. But there will come a time when evildoers will prevail and lead their people, either because they have a great deal of wealth, or because of their contacts, or because of their rudeness and audacity, or because of their high lineage.

44 The leader of the people will be the vilest of them

This is similar to the previous sign, and it refers to those who will become leaders of a travelling party, of a group that comes together to perform a job, or for any other purpose will not be the best or wisest of them; rather they will be the worst, either because the era itself is corrupt or because thugs are prevailing.



45 Showing respect to a man for fear of his evil

This will happen because evildoers will be in positions of leadership and have the upper hand; people will have no choice but to honour a man and accept his leadership. They may show respect to him by kissing his head, for fear of his harm and evil, because he is a wrongdoer and

an aggressor.

All of these signs are mentioned in the *Hadeeth* narrated from Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said,

"When Fay' is limited to some people to the exclusion of others and entrusted items are regarded like booty; Zakaah will be regarded as a penalty; knowledge will be acquired for other than religious purposes; a man will obey his wife and disobey his mother; and man will draw his friend close and pushe his father away; voices will be raised in the mosque; a tribe will be led by evildoers; the leader of the people will be the most vile of them; a man will be honoured for fear of his evil; female singers and musical instruments will become prevalent; wine will be drunk; and the last of this Ummah will curse the first of it, then let them wait for a red wind, an earthquake, a landslide, transformation, stones raining from heaven, and signs following one another like beads falling from an old necklace, one coming after another."[1]



(1) Recorded by Al-Tirmidhi, who said it is a *Ghareeb Hadeeth*. The *Isnaad* includes Rameeh Al-Judhaami, who is not known, but it has corroborating evidence narrated from 'Ali ﷺ, in the *Isnaad* of which there is Al-Faraj ibn Faddalah, and another narrated by Al-Tabaraani from 'Awf ibn Maalik, the *Isnaad* of which includes 'Abd Al-Hameed ibn Ibraaheem.



46 - 47 - 48 - 49

Adultery, silk, alcohol and musical instruments will be regarded as permissible

Among the things that are clearly forbidden and which no Muslim can be unaware of, such as: Adultery, drinking alcohol, indecent music, and wearing silk for men. The Prophet ﷺ spoke of a group from his *Ummah* [who would emerge] toward the end of time and would regard these forbidden things as permissible; he ﷺ regarded that as a sign of the approach of the Hour.

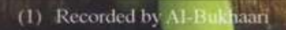
Their regarding these forbidden things as permissible may mean one of two things:

(i) That they may believe these things to be permissible and are not forbidden.

(ii) Or they become accustom to doing them, and these actions are widespread among people, to the extent that no one denounces them verbally or internally in their hearts, so people do not feel that they are forbidden when they are doing them.

Abu 'Aamir or Abu Maalik Al-Ash'ari narrated that the Prophet ﷺ said,

> *"From my Ummah will be people who will permit fornication/adultery (Zina), silk, wine, and musical instruments. Some people will stay at the side of a mountain, and they will have flocks of sheep. A poor person will come to them in the evening to ask them for something he needs and they will say, 'Come back to us tomorrow.' During the night Allah will destroy them by causing the mountain to fall upon them, while He transforms others into apes and swine. They will remain in such a state until the Day of Resurrection.'"*[1]



(1) Recorded by Al-Bukhaari



A number of Muslim countries nowadays have become lenient regarding *Zina* and alcohol; places of *Zina* and promiscuity are protected by the law, and prostitutes whose profession is *Zina* are given official ID cards.

Concerning alcohol, it is sold openly nowadays and some Arab and Muslim countries have legalised the sale of alcohol in the marketplace.

Abu Maalik Al-Ash'ari ﵁ narrated that the Messenger of Allah ﷺ said:

"People among my Ummah will drink wine, calling it by another name, and musical instruments will be played for them. Allah will cause the earth to swallow them, and will turn them into monkeys and pigs."[1]

One of the most serious sin today is one that many people are suffering from, listening to songs and music. This is one of the greatest causes of spiritual diseases in the heart and distracts people from remembering Allah, praying and listening to and benefiting from the Holy Qur'an. Allah says,

(1) Narrated by Ibn Maajah in *Kitaab Al-Fitan* with an *Isnaad* that was classed as *Saheeh* by Ibn Al-Qayyim.

﴿ وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝٦ ﴾

"And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allaah without knowledge, and takes it (the path of Allaah, or the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire)"[Luqmaan 31:6].

The scholars interpreted the words "idle talks" as referring to singing and musical instruments.

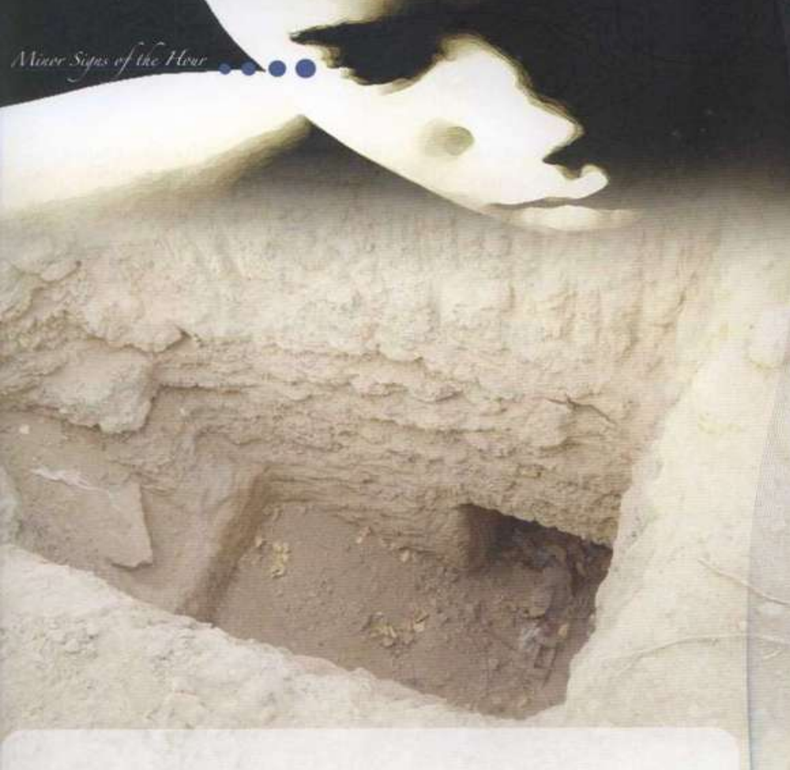
With listening to musical instrument, the Prophet ﷺ also mentioned *Zina* and drinking alcohol. He said,

"There will be among my Ummah people who will regard as permissible adultery, silk, alcohol, and musical instruments."



The popularity of music has become so widespread today that satellite channels have been set up to broadcast all different types of songs; radio stations also exist which are devoted to music and singing 24 hours a day and they never stop for the news or the Qur'an. This is one of the signs of the Hour and an indication of the truthfulness of what the Prophet ﷺ foretold. So the Muslim should beware of this.

'Abd-Allah ibn Mas'ood ﷺ said, "Music makes hypocrisy grow in the heart as water makes plants grow."



50 Wishing for death

The Prophet ﷺ told us that a time will come when a great amount of injustice, turmoil, and calamities would exist. This will occur to such an extent that a man would pass by the grave of his friend and would wish that he was the occupant of that grave instead of his friend, because of the calamities and trials that he is facing; so to escape from his painful reality, which is many times more painful than death.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until a man passes by the grave of another man and says, 'Would that I were in his place.'"[1]

Ibn Mas'ood ﷺ said,

"There will come a time when if one of you found death for sale, he would purchase it."

This *Hadeeth* does not contradict the *Hadeeth*s which forbid wishing for death, such as,

"No one of you should wish for death for some harm that befalls him."[2]

That is because what the Prophet ﷺ said would occur at the end of time is not wishing and blatantly praying for death; rather it is just a wish in the heart to escape from a reality that is filled with evils and turmoil, even if that is by death.

It does not necessarily mean that this feeling will occur in the heart of every Muslim toward the end of time; rather it may happen in one country and not another, or in some circumstances and not others. People vary in their level of Faith and ability to bear calamities and evils with patience.

(1) Agreed upon
(2) Narrated by Muslim



51 The coming of a time when a man will be a believer in the morning and a disbeliever in the evening

The Prophet ﷺ foretold us that people will keep shifting and changing, and there will be differences among them because of a great deal of turmoil, the prevalence of whims and desires, and the lack of good people. So you will see a man who is a believer in the morning but

in the evening he will be a disbeliever who will not be steadfast.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"Hasten to do good deeds before Fitnah emerges like a piece of black night, when a man will be a believer in the morning and a disbeliever in the evening, or he will be a believer in the evening and a disbeliever in the morning, and he will sell his religion for worldly gain."(1)

The meaning of the *Hadeeth* is to encourage hastening to do good deeds before it becomes difficult to perform them; before one becomes distracted from performing them because of the tribulations that accumulate and multiply like pieces of dark night with no moon. The Prophet ﷺ said that one of the worst tribulations is that a person will be a believer in the evening and becomes a disbeliever by morning. This is because of the severity of the turmoil, which will cause a man to change so much in one day.(2)

This is a description of a time when a person's religious commitment will become weak and he will face numerous specious arguments. It will cause him to start doubting his religion, as he was ignorant about his religion in the first place, so that he may abandon his religion; or his religious commitment will become shaky because of some worldly gains and personal interests. This *Hadeeth* is most applicable in our own era.



(1) Recorded by Al-Bukhaari.
(2) See *Sharh Muslim,* by Al-Nawawi.



52 Adornment of mosques and competition therein

The basic principle is that mosques are houses of Allah for His worship, and are built in the hope of a reward [from Him].

Toward the end of time a number of people will build mosques and adorn them; each person competing in the beauty and adornment of the mosque which he builds, showing it in the media, and also distracting the worshippers from their worship as the gaze at its adornments.

Anas ﷺ narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until the people compete in building mosques."(1)

A number of Companions warned against being focused on adorning mosques and being distracted from filling them with worship, *Dhikr* (remembrance of Allah), and acts of obedience. Ibn 'Abbaas ﷺ said,

"You will adorn them as the Jews and Christians adorned their [places of worship]."(2)

Al-Baghawi ﷺ said,

"The Jews and Christians adorned their places of worship when

(1) Recoreded by Abu Dawood, Al-Nasaa'i and Ibn Maajah with a *Saheeh Isnaad*.
(2) See *Fath Al-Baari*, 2/175.





they distorted and changed their books."[1]

Al-Khattaabi ﷺ said,

"The Jews and Christians only began to adorn their churches and synagogues when they distorted and changed their books, lost the true religion, and focused on adornments and decorations."[2]

Today the adornment of mosques takes several different forms, such as painting the walls in different colours and putting patterns and motifs, and putting different kinds of carpets, decorations, and extravagantly adorned lamps in them.

It has reached the extent that if the value of the adornments and the costs of the expensive chandeliers were put together, it would be sufficient to build a number of mosques. This does not mean that we should neglect the mosques and not furnish them nicely, or that the structures should be of poor quality or unsafe. Rather what is disallowed is going to extremes and being extravagant in adornment. It was narrated that Abu'l-Darda' ﷺ said,

"If you adorn your mosques and decorate your Mushafs, you are doomed."[3]



(1) *Fath Al-Baari*, 2/175.
(2) Recorded from him by Al-'Ayni in *'Umdat Al-Qaari Sharh Saheeh Al-Bukhaari*, 7/41.
(3) Recorded by Ibn Abi Dawood in *Al-Masaahif*; classed as *Hasan* by Al-Albaani in *Saheeh Al-Jaami'*, no. 585.

53. Adornment of houses

Going to extremes in luxury, extravagance, showing off, and arrogance are blameworthy matters. Allah says,

"and waste not by extravagance.

﴿ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴾

Verily, He likes not Al-Musrifoon (those who waste by extravagance)." [Al-An 'am 6:141]

Toward the end of time, people will show off with expensive, embroidered, and decorated curtains hanging on the walls of their houses.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said, "The Hour will not begin until people build houses and adorn them like adorned garments."(1)

This does not mean that it is impermissible to put up curtains or adorn one's home; rather what is forbidden is extravagance in doing so, wasting money, showing off, and boasting about it.



(1) Recorded by Al-Bukhaari in *Al-Adab Al-Mufrad*; classed as *Saheeh* by Shaykh Al-Albaani in *Al-Silsilah Al-Saheehah*, no. 379.

54

Frequency of storms as the Hour draws nigh

Another sign of the Hour is many people being killed by storms.

Abu Sa'eed Al-Khudri ﷺ narrated that the Messenger of Allah ﷺ said, "There will be many storms as the Hour approaches, to the extent that a man will come to the people and say, 'Who was killed today by storms in your area?' They will say, 'So-and-so, and so-andso, and so-and-so, were killed by storms.'"[1]

A storm or thunderstorm is a huge electrical charge that comes down from the sky with thunder and lightning.

Allah destroyed the people of Thamood with a storm. He says:



- "And as for Thamood, We showed and made clear

(1) Recorded by Ahmad; its *Isnaad* includes Muhammad ibn Mus'ab, who is considered *Dha'eef* (weak).



to them the Path of Truth (Islamic Monotheism) through
Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance; so the Saa'iqah (a destructive awful cry, torment, hit, thunderbolt) of disgracing torment seized them because of what they used to earn"
[Fussilat 41:17]

﴿ فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾ ﴾

- **"But if they turn away, then say (O Muhammad ﷺ): 'I have warned you of a Saa'iqah (a destructive awful cry, torment, hit, thunderbolt) like the Saa'iqah which overtook 'Aad and Thamood (people)'"***[Fussilat 41:13]*.

Because of the strength of that storm, Allah called it the awful cry, as He says:

﴿ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾ ﴾

"As for Thamood, they were destroyed by the awful cry!" [Al-Haaqqah 69:5].

55 Prevalence of literacy

Literacy and books were not widespread; rather illiteracy was common among the people. The Prophet ﷺ told us that one of the signs of the Hour would be the prevalence of pens, books, and literacy.

Ibn Mas'ood ؓ narrated that the Prophet ﷺ said,

"Ahead of the Hour, people will only greet those whom they know; trade will become so widespread that a woman will help her husband in his trade; ties of kinship will be severed; people will bear false witness and conceal true testimony; and the pen will prevail."[1]

Perhaps what is meant by the words, "the pen will prevail" is the prevalence of literacy and the appearance of many books which will be published and printed until they become available to most people, because of the wide availability of modern means of printing, photography, and publishing. Yet despite all that you will find that ignorance is widespread among the people when it comes to their religion.

This is also supported by the *Hadeeth* of Anas ؓ who narrated that the Prophet ﷺ said, "Among the portents of the Hour are that knowledge will be taken away, ignorance will prevail, *Zina* (fornication/adultery)

(1) Narrated by Ahmad; classed as *Hasan* by Shaykh Al-Arna'oot in his commentary on *Al-Musnad*.

will become widespread, alcohol will be drunk, and men will disappear whilst women will be left, until for every fifty women there will be one man to look after them."(1)

This sign is clearly visible to anyone who ponders the situation of people when it comes to knowing about their religion. We ask Allah to enable us all to properly understand His religion.



56 Earning money by means of speaking and boasting about ones eloquence

It is not shameful for a person to earn money or acquire worldly gains through permissible and prescribed means. Includes in this are legitimate earnings from eloquence, speaking, and presenting proof

(1) Agreed upon

as lawyers, teachers, and others do; they rely mostly on things of that nature.

But what is blameworthy is for a man to earn his livelihood through his tongue by either praising too much and giving false praise that is not deserved, or by swearing false oaths when buying and selling, and so on.

'Umar ibn Sa'd ibn Abi Waqqaas ﷺ needed something from his father, so he came to him and began with some eloquent words, similar to what people would say to get their needs met, with rhymed prose and praise before stating what he needed. Sa'd ﷺ had not heard this before [from his son] and when latter had finished, Sa'd ﷺ said to him, "My son, have you finished speaking?" He said, "Yes." Saad said, "You have never been further away from reaching your need than now, and I have never been more uninterested in you than when I heard these words of yours. I heard the Messenger of Allah ﷺ say,

> *'There will be people who will earn their living through their tongues as a cow eats from the ground.'*"(1)

'Abd-Allah ibn 'Amr ﷺ narrated that the Messenger of Allah ﷺ said,

> *"Among (the signs of) the approach of the Hour is that evil people will be raised in status and righteous people will be put down; people will speak eloquently but their deeds will be bad; and the bad thing will become widespread among the people." I said, "What is the bad thing?"*

He said,

> *"Whatever is written other than the Book of Allah."*(2)

(1) Recorded by Ahmad; classed as *Hasan* by Shaykh Al-Arna'oot in his commentary of *Al-Musnad*.

(2) Recorded by Al-Tabaraani; Al-Haythami said in *Majma' Al-Zawaa'id*, "Its men are the men of *Saheeh*."

57

Spread of books other than the Qur'an



One of the signs of the Hour is that people will become more interested in books; these books will be bought, printed, and marketed in bookstores more than the Book of Allah.

This *Hadeeth* is supported by the previous one, in which the Prophet ﷺ said,

> "*Among [the signs of] the approach of the Hour...and the bad thing will become widespread among the people.*"
>
> I said,
>
> "*What is the bad thing?*"
>
> He said,
>
> "*Whatever is written other than the book of Allah.*"

58 A time in which there will be many readers but few *Fuqaha'* and scholars

The Prophet ﷺ stated that one of the signs of the Hour is many readers and few scholars.

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

"There will come a time in which there will be many readers and few Fuqaha' (people with proper understanding); knowledge will be taken away and there will be a lot of Harj." They asked, "What is Harj?" He said, "Killing among you. Then after that there will come a time when the Qur'an is read by men but it will not go further than their collarbones. Then after that will come a time when the disbelieving hypocrite, who joins others with Allah, will dispute with the believer, using the same argument as him."[(1)]

Things will get even worse when knowledge is taken away with the death of the scholars; when no scholar is left, people will take ignorant leaders, who will be asked questions and will give rulings without knowledge. They will go astray and lead others astray.

'Abd-Allah ibn 'Amr ؓ narrated that the Messenger of Allah ﷺ said,

"Allah will not take away knowledge by snatching it away from the people, rather He will take away knowledge by taking away the scholars until, when there is no scholar left, people will turn to ignorant leaders who will be asked questions and will issue religious verdicts without knowledge. They will go astray and lead others astray."[(2)]

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(1) Recorded and classed as *Saheeh* by Al-Haakim and Al-Dhahabi agreed with him; also narrated by Al-Tabaraani in *Al-Awsat*. It has corroborating reports in *Bukhari* and *Muslim*.

(2) Agreed upon.



[Shaykh al-Albaani --- Shaykh Ibn 'Uthaymeen --- Shaykh Ibn Baaz]

What is meant by the taking away of knowledge in the *Hadeeths* quoted above is not erasing it from the hearts of those who know it; rather what is meant is that the bearers of knowledge will die, and the people will refer to ignorant people who will pass verdicts on the basis of their ignorance; going astray themselves and leadings others astray. During the last ten years, the *Ummah* has been grieved by the death of a number of its scholars who played an important role in conveying knowledge to the people. Shaykh *Imam* 'Abd Al-'Azeez ibn 'Abd-Allah ibn Baaz, the head of the Council of Senior Scholars in the Kingdom of Saudi Arabia, passed away in 1420 AH/1999 CE. Shaykh Al-'Allamah Muhammad ibn Saalih Al-'Uthaymeen died in 1421 AH/2000 CE. The *Hadeeth* scholar Shaykh Muhammad Naasir Al-Deen Al-Albaani died in 1420 AH/1999 CE. Other prominent scholars have also passed away, may Allah have mercy upon them all.

Anyone who ponders over the state of the *Ummah* today will see a number of people and young folk competing in beautifying their voices when reading Qur'an, reciting it in a melodious voice, while they neglect seeking Islamic knowledge and striving to understand the rulings of the *Sharee'ah*. If you ask one of them about an issue related to purification or the prostration of forgetfulness, you will find that he has no knowledge concerning that.

59 Seeking knowledge from people who are insignificant

From the time of the Prophet ﷺ, people sought knowledge from the senior scholars and *Fuqaha*'. But there will come a time when insignificant people with weak understanding and little knowledge will take positions of leadership. The people will ask them for advice and they will issue religious verdicts. We see in the *Hadeeth* quoted above that one of the signs of the Hour is that there will be many readers and few scholars, until knowledge will be sought from insignificant and ignorant people who will issue religious rulings. They will go astray and lead others astray.

Abu Umayyah Al-Jumahi ﷺ narrated that Messenger of Allah ﷺ said,

> *"One of the signs of the Hour will be the seeking of knowledge from people who are insignificant [in terms of knowledge]." Imam 'Abd-Allah ibn Al-Mubaarak ﷺ was asked about "those who are insignificant," and he said, "They are the ones who base their verdicts on their personal opinions, meaning, their knowledge is not well founded and they do not examine their verdicts or base their evidence from legalistic texts. It was also said that "those who are insignificant" are the innovators."*

'Abd-Allaah ibn Mas'ood ﷺ said,

> *"The people will continue to be fine so long as knowledge comes to them from the Companions of Muhammad ﷺ and from their prominent ones; but when knowledge comes to them from 'those who are insignificant' and their whims and desires cause division among them, they will be doomed."*

Praise be to Allah that in our time knowledge and the scholars are still fine. The one who ponders over this matter will find that media

has brought fame to a number of young seekers of knowledge, who have very general knowledge about Islam and are well Versed in some popular issues. They do not have deep knowledge of *Hadeeth* and are not *Fuqaha'*, but they have become famous among the people and the people have started asking them for religious verdicts and acquiring knowledge from them. If the senior scholars appeared to the people through the media, such as satellite channels, radio stations, and Internet websites, the people would know them and would ask them for religious verdicts and would turn to them.

This is mostly the case. However seniority and old age is not a sign of knowledge, and being young is not a sign of ignorance. *Imam* Ahmad ibn Hanbal ﷺ said, "Knowledge has nothing to do with age." It was narrated from 'Umar ibn Al-Khattaab ﷺ that he said, "Knowledge has nothing to do with being young or old; rather Allah bestows it to whomever He wills."

Therefore, it is essential for the one who puts himself in a leading position and becomes famous to strive to change himself from being insignificant in terms of knowledge to become a senior in knowledge, by seeking knowledge, perfecting it, understanding it, and forming a connection with the senior scholars.



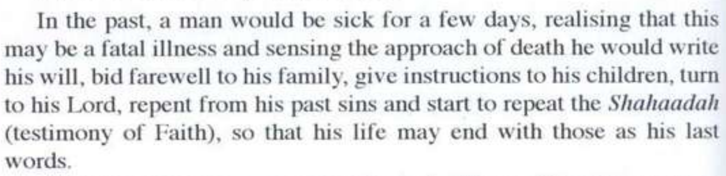
60

Sudden death

One of the signs of the Hour, which has appeared in our own time, is an increase of sudden death, such as in the case of a heart attack, stroke, car accident, or plane crash.

Anas ibn Maalik ﷺ narrated that the Prophet ﷺ said,

"One of the signs of the Hour will be an increase of sudden death."[1]



In the past, a man would be sick for a few days, realising that this may be a fatal illness and sensing the approach of death he would write his will, bid farewell to his family, give instructions to his children, turn to his Lord, repent from his past sins and start to repeat the *Shahaadah* (testimony of Faith), so that his life may end with those as his last words.

But today you may see a man who is healthy, nothing being wrong with him, then you hear the news that he has suddenly died of a heart attack, a stroke, or in an accident in which other people also died. A wise man should always be aware and prepared for death and the meeting with Allah.

(1) Recorded by Al-Tabaraani in *Al-Sagheer* and *Al-Awsat*; classed as *Hasan* by Al-Albaani in *Saheeh Al-Jaami'*, 5775.

61 Rulership of the foolish

People are as sound or corrupt as their rulers. The Prophet ﷺ related to us that one of the signs of the Hour is that people's affairs will be under the control of foolish leaders who do not follow the guidance of the Qur'an and *Sunnah* and do not pay heed to exhortation.

Jaabir ibn 'Abd-Allah ؓ narrated that the Prophet ﷺ said to Ka'b ibn 'Ajrah ؓ,

"I seek refuge with Allah for you, Ka'b, from foolish leaders." He said, "Who are the foolish leaders, Messenger of Allah?" He said, "Leaders who will come after me, who do not follow my guidance or adhere to my Sunnah. Whoever believes their lies and supports them in their wrongdoing, they are not of me and I am not of them, and they will not come to my Hawdh (cistern). But whoever does not believe in their lies and does not support them in their wrongdoing, they are of me and I am of them, and they will come to my cistern. Ka'b ibn 'Ajrah, fasting is a shield, charity extinguishes sin, and prayer is an act of worship (Qurbaan) [or he said]: a proof (Burhaan). Ka'b ibn 'Ajrah, no flesh that grows on Haraam will ever enter Paradise; the Fire is more befitting for it. Ka'b ibn 'Ajrah, people are of two types, the one who sells his soul and ransoms himself from the Fire, or the one who causes its doom."[1]

(1) Recorded by Ahmad and Al-Bazzaar; its men are the men of the *Saheeh*.

The foolish is the person of little reason, who cannot properly conduct his own affairs, let alone the affairs of others.

According to another *Hadeeth*,

"The Hour will not begin until each tribe is led by its hypocrites."[1] The hypocrites have little Faith and no fear of Allah; they lie a great deal and are very ignorant.

If the kings, rulers, and leaders of people are like this, then everything is turned upside down: liars are believed and honest men are disbelieved, treacherous people are trusted and trustworthy people are not trusted, ignorant people speak and men of knowledge are silent.

Al-Sha'bi ﷺ said,

"The Hour will not begin until knowledge is regarded as ignorance and ignorance is regarded as knowledge."

All of this is part of things being turned upside down at the end of time.

'Abd-Allah ibn 'Amr ﷺ narrated that the Prophet ﷺ said,

"One of the signs of the Hour is that good people will be brought lowered [in status] and evil people will be raised in status."[2]



(1) Recorded by Al-Tabaraani; there is some doubt concerning it.
(2) Recorded by Al-Haakim in *Al-Mustadrak*.

62

Time passing more quickly

The Prophet ﷺ told us that one of the signs of the approach of the Hour is that time will pass more quickly.

It was narrated from Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said,

"Time will pass more quickly, knowledge will diminish, tribulations will appear, miserliness will be widespread, and there will be a lot of Harj." It was asked, "O Messenger of Allah, what is Harj?" He said, *"Killing, killing."*[1]

Scholarly opinions concerning the words "Time will pass more quickly"

There are several opinions:

(i) What is meant is that there will be little blessing in time. The errands and deeds that those who came before were able to do in an hour, those who come

(1) Agreed upon

later will not be able to do it in several hours.

Ibn Hajar said, "This has happened in our own time. We see the days passing quickly in a way that we did not see in the times that preceded ours."[1]

(ii) Another view is that people of that time will get closer to one another due to the availability of means of communication, vehicles, and aircrafts which have brought them closer.

(iii) Another view is that it refers to the quick passage of time, in the true sense, toward the end of time, because Allah will make the days as long as He wills and as short as He wills; Allah alternates night and day.



This is confirmed by the longs days during the Dajjaal, where a day will be like a year, or like a month, or like a week in its length. Just as days can get longer, they too can also get shorter; however, this has not yet happened.

Abu Hurayrah narrated that the Messenger of Allah said, "The Hour will not begin until time passes more quickly; thus a year will be like a month, a month like a week, a week like a day, a day like an hour, and an hour like a flash of fire."[2] What is meant is that an hour at that time will be like a fire in a palm leaf; it flares quickly and then dies out.

(iv) It was also said that time passing more quickly means that lifespan will get shorter.

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(1) See *Fath Al-Baari*, 20/66

(2) Recorded by Ahmad and Al-Tirmidhi from the *Hadeeth* of Abu Hurayrah and Anas. It is a *Saheeh Hadeeth*.



63 The foolish will speak

In principle, the one who speaks on behalf of others should be wise, smart, and eloquent. However, there will come a time when people will become corrupt and the one who speaks in representation of the people will be himself foolish.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said, *"There will come treacherous years in which the liar will be believed and the honest man will be disbelieved, the treacherous man is trusted and the trustworthy one is not trusted, and during which the Ruwaybidah will speak." It was asked, "What is the Ruwaybidah?" He said, "The fool who speaks about public affairs."*[(1)]

One of the signs of our own times is that degraded people are raised in status above the best people, so the people's affairs are controlled by fools and the lowest of them. This is something that is very common today.

It is the people of knowledge, wisdom, and experience who should be the leaders of others and in charge of running the people's affairs. The one who ponders the situation of people will find that people today follow their whims and desires and seek to achieve worldly interests, even if that is at the expense of their religious commitment. Hence, they have made the fools leaders.

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(1) Al-Haythami said: It was recorded by Al-Tabaraani with several *Isnaads*, the best of which contains Ibn Ishaaq, who is *Mudallis*; the rest of its men are *Thiqaat*.



64 The most fortunate of the people in worldly matters will be Luka' ibn Luka' (an evil person)

One of the signs of the Hour is that there will come a time in which the liar is believed and the honest man is disbelieved, the treacherous man will be trusted and the trustworthy man will not be trusted; the fool

will be in charge of the people's affairs and positions of authority will be given to people who are not qualified for it. Anas ﷺ narrated that the Messenger of Allah ﷺ said,

"Night and day will not cease until the most fortunate of people in worldly affairs will be Luka' ibn Luka'."[1]

He ﷺ said,

"Soon Luka' ibn Luka' will take over this world."[2]

He ﷺ said,

"This world will not cease to be until it belongs to Luka' ibn Luka'."[3]

Luka' ibn Luka' will be a bad person, who has no praiseworthy characteristics. According to the Arabs he is a bad slave. The word Luka' is used to indicate foolishness and ignorance.

This man will become the most fortunate in matters of wealth, such as money, status, luxury vehicles, and large houses; he will be wicked (Luka') and acquire wealth through any possible mean, going along with people's whims and desires.



(1) Recorded by Al-Tabaraani in *Al-Awsat*. Al-Haythami said, "Its men are the men of *Saheeh* apart from Al-Waleed ibn 'Abd Al-Malik ibn Masrah, who is *Thiqah*.

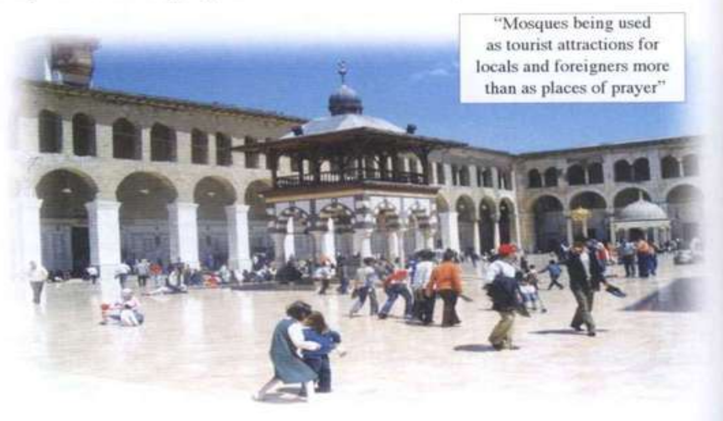
(2) Recorded by Ahmad in a *Mawqoof* report, and by Al-Tahhaawi in *Mushkil Al-Athar*.

(3) Recorded by Ahmad. Al-Haythami said: "Its men are the men of *Saheeh*, apart from Kaamil ibn Al-'Ala', who is *Thiqah*.



65 Taking the mosques as thoroughfares

What is meant is that a man will pass through the mosque to get to the other side, without being one of those who pray and frequent the mosques. Some of the mosques will be used as thoroughfares more than they are used for prayer.



"Mosques being used as tourist attractions for locals and foreigners more than as places of prayer"



66 - 67

Dowries will become expensive and then cheap - Horses will become expensive and then cheap

Khaarijah ibn Al-Salt Al-Burjami said,

"We went out with 'Abd-Allah from his house [to the mosque] and the Imam was bowing, so we bowed and then went to join the row. A man passed by and said, 'As-Salaamu 'alayka (peace be upon you), Abu 'Abd Al-Rahmaan.' He said, 'Allahu Akbar, Allah and His Messenger spoke the truth.' When we finished praying, we said, 'Abu 'Abd Al-Rahmaan, it is as if you were startled by the man's greeting?' He said, 'Yes indeed. It was said that among the signs of the Hour, the mosques will be taken as thoroughfares, a man will only greet another whom he knows, women and men will get involved in trade together, and women (i.e. dowries) and horses will both become expensive, then they will become cheaper and will never become expensive again.'"[1]

(1) Recorded by Al-Haakim from the *Hadeeth* of 'Abd-Allah ibn Mas'ood, and classed as *Saheeh* by him. It was recorded by Al-Tabaraani from the *Hadeeth* of Al-'Adda' ibn Khaalid. Al-Haythami said: "Its *Isnaad* includes some whom I do not know."

68 Markets becoming closer together

The Prophet ﷺ spoke of our time, where the distance between markets has become less and travelling from one market to another has become easy. Within a short time a person can browse the markets of the world and find what is happening to the fluctuation of their prices.

All of that is due to the international community growing closer together because of the advancement in means of transportation between cities, such as aeroplanes, cars and so on, as well as the development of means of communication, such as telephones, TV, radio broadcasts, and the Internet.

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said:

"The Hour will not begin until tribulations appear, there is a great deal of lying and the markets come closer together."[1]

The markets have become closer together in three ways:

(i) The ability to find out quickly what is occurring with prices, whether they are rising or falling.

(ii) The ability to travel



(1) Narrated by Ahmad and classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, 2772.



quickly from one market to another, even if the distance is very far.

(iii) They have grown closer to one another in prices, with people following one another in the rise and fall of prices. Allah knows best.



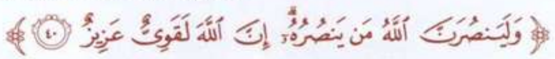
Shaykh 'Abd Al-'Azeez ibn Baaz explained what is meant by the markets coming closer together in the *Hadeeth* of Abu Hurayrah quoted above, [1] "The most likely explanation for the 'growing closer together' mentioned in the *Hadeeth* is what is occurring today of cities and regions growing closer to one another and the reduction of time needed to travel [and communicate] between them due to the invention of aeroplanes, cars, broadcasting and so on. Allah knows best."

(1) Quoted from his comments on *Al-Fath*

69 Nations calling one another to get together against the Muslim *Ummah*

One of the signs which will occur toward the end of time and close to the Hour is nations coming together against the Muslim *Ummah*, but Allah is the protector of this *Ummah*.

One who studies history will find that the Muslim *Ummah* has been faced with major wars and befallen with calamities, however, Allah has protected and helped them. The Christians came together during the Crusades, but Allah granted victory to the Muslims over them. The Tatars invaded Muslim lands but Allah made their plot in vain. In modern times the Crusaders and the Jews have come together, but we have great hope that Allah will bring the Muslims back to their religion and cause them to prevail again.

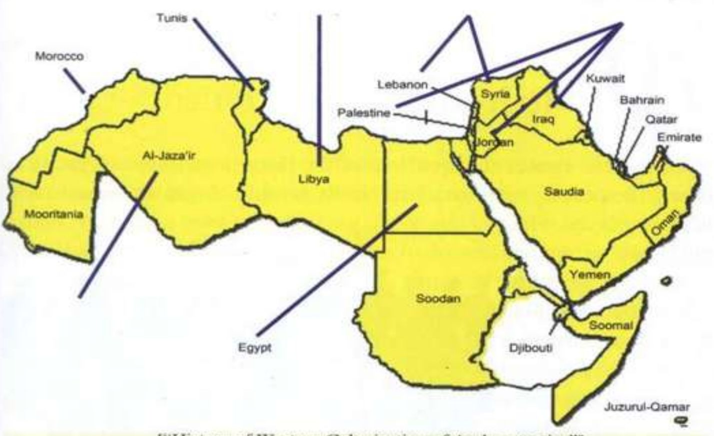


- *"Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty."*[Al-Hajj 22:40]

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ٢١﴾

- *"Allah has decreed: 'Verily, it is I and My Messengers who shall be the victorious.' Verily, Allah is All-Powerful, All-Mighty."*[Al-Mujaadilah 58:11]

Thawbaan ﷺ narrated that the Messenger of Allah ﷺ said,
"Soon the nations will call one another to attack you as diners call one another to a dish." Someone asked, "Will it be because we are few in numbers on that day?" He said, "No, rather you will be many on that day, but you will be like the foam on a torrent. Allah will take away your fear from the hearts of your enemies, and Allah will fill your hearts with Wahn (weakness)." Someone asked, "Messenger of Allah, what is Wahn?" He said,



["History of Western Colonization of Arab countries"]

"Love of this world and dislike for death."[1]

A dish (Qas'ah) is a vessel from which food is eaten. A Qas'ah is usually made of wood.

Foam is that which appears on top of a torrent or flood, such as debris, dirt and so on, which is carried by the water.

Wahn was explained by the Prophet ﷺ as meaning love for this world and dislike for death.

This *Hadeeth* is one of the signs of Prophethood and one of the signs of the Hour. The disbelieving nations will call one another as people call one another to eat food from a dish. The reason for this weakness is not the small numbers of the Muslims; rather they will be numerous, but they are like the foam and debris carried by a torrent, which has no weight. This is the state of the *Ummah* today. Their number exceeds a billion, but it is only quantity and not quality.

Fear of the Muslims has been taken away from the hearts of the enemy, therefore not taking the Muslims seriously and fighting them and invading their lands. That is because the Muslims' hearts are filled with *Wahn*: love for this world and dislike of death.

(1) A *Saheeh Hadeeth*. Recorded by Abu Dawood and Ahmad; classed as *Saheeh* by Al-Albaani in *Al-Saheehah*, no. 958

70 People not wanting to lead the prayer

One of the sign of the approach of the Hour is widespread ignorance among the people, until they will hardly be able to find an *Imam* to lead them in prayer. They will urge with one another to lead the prayer, but they will all refuse because of their ignorance of the legislative rulings, and because of their lack of proper recitation of the Qur'an.



*Salaam*ah bint Al-Hurr ﷺ narrated that the Messenger of Allah ﷺ said,

> *"One of the signs of the Hour is that people in the mosque will all refuse to lead the prayer, and they will not find any Imam to lead them."*(1)

'Abd-Allah ibn 'Amr ﷺ said, "There will come a time when people will gather and pray in the mosque, but there will be no believer among them."(2)

Perhaps this time has not yet come, praise be to Allah, because there are still circles of knowledge and scholars in every place, and the mosques are filled with scholars, seekers of knowledge, and people who recite the Qur'an well.

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(1) Recorded by Abu Dawood. There is some doubt about its *Isnaad*.

(2) Recorded by Al-Haakim who said: "Its *Isnaad* is *Saheeh* according to the cond - tions of the two *Shaykhs* [Al-Bukhaari and Muslim], although they did not record it. Al-Dhahabi agreed with him in his *Talkhees*. This *Hadeeth* is regarded as being on the status of a *Marfoo'* report, because such things cannot be said on the basis of personal opinion; rather they are said on the basis of what they heard [from the Prophet (ﷺ)].



71 Fulfilment of the believer's dreams

Dreams have meanings and are subject to certain rulings. Some dreams are as true as the break of dawn, some are false, some are mixed up false dreams, or what a person is thinking about and is preoccupied with. The Prophet ﷺ told us about dreams that have to do with the signs of the Hour.

True dreams are one of the forty-six parts of Prophethood.

It was narrated from 'Aa'ishah ﷺ that the Messenger ﷺ said,

"Nothing of Prophethood will be left after I am gone except for glad tidings." They asked, "Messenger of Allah, what are glad tidings?" He said, "A good dream that a man sees or it is seen for him (by someone else)."[(1)]



The fulfilment of dreams and them being glad tidings for the believer are signs of the approach of the Hour and the end of the world. Dreams will become truer and will materialise as seen in the dream, and the believer will become more righteous and alienated from the people. It is as if the dream will come to comfort him because he has become alienated by the people, and his dreams will hardly ever be false.

The Prophet ﷺ said,

"Towards the end of time, hardly any dream that a Muslim has will be false. The ones who have the truest dreams will be those who are truest in speech. The dream of a Muslim is one part of forty-five of Prophethood. Dreams are of three types: a good dream which is glad tidings from Allah, a dream from the Satan which causes distress, and a dream that comes from what a man

(1) Recorded by Ahmad and Al-Bukhaari from the *Hadeeth* of Abu Hurayrah.

is thinking of to himself. If one of you sees something that he dislikes, let him get up and pray, and not tell people about it." He said, "I like fetters and I dislike yokes [in dreams]; fetters represent steadfastness in religion."(1)

Al-Haafiz Ibn Hajar ﷺ said,

"What is meant by the dream of the believer hardly being false toward the end of time will usually be very clear with no need for interpretation, and there will be no room for false interpretations; rather they will be true and not false, because the dream will be identical to what actually happens; unlike other dreams where the interpretation may be unclear, and the interpreter interprets it but it does not happen as he explained it, becoming false and not true. The reason why this occurs only toward the end of time is that the believer at that point will be a stranger as in mentioned in a Hadeeth that states, 'Islam began as something strange and will go back to being strange.' Since the believer will not have any one to help or comfort him, Allah will honour him with good dreams which will help him adhere to the truth and offer him glad tidings."(2)

There are two possibilities as to the time when the believers' dreams will come true:

(i) That will occur when knowledge is taken away and the teachings of Islam disappear because of turmoil and fighting; the believer will become a stranger, so he will be compensated with good dreams. This is the view of Ibn Hajar ﷺ.(3)

(ii) That will happen at the time of Prophet 'Eesa ﷺ [second-coming], because the people of his time will be the most sound of this *Ummah* after the noble Companions and will be the most sincere in word and attitude, so their dreams can hardly be false.

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(1) Recorded by Ahmad, Muslim, Abu Dawood and Al-Tirmidhi from the *Hadeeth* of Abu Hurayrah.

(2) See *Fath Al-Baari*, 19/451.

(3) See *Fath Al-Baari*, 19/451.

72. Prevalence of lying

Lying is an abhorrent deed, and a man will keep lying and striving to tell lies until he is recorded with Allah as a liar. In the *Hadeeth* it says,

"Believers can develop all kinds of qualities, except treachery and lying."(1)

If the Prophet ﷺ found one of his family members telling a lie, he would shun him until he repented.

One of the signs of the Hour is that lying will become widespread among the people; a man will not refrain from telling lies when he speaks and he will not verify what he transmits to people. This is in addition to the abhorrent nature of lying, its bad effects, and its prevalence among people.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

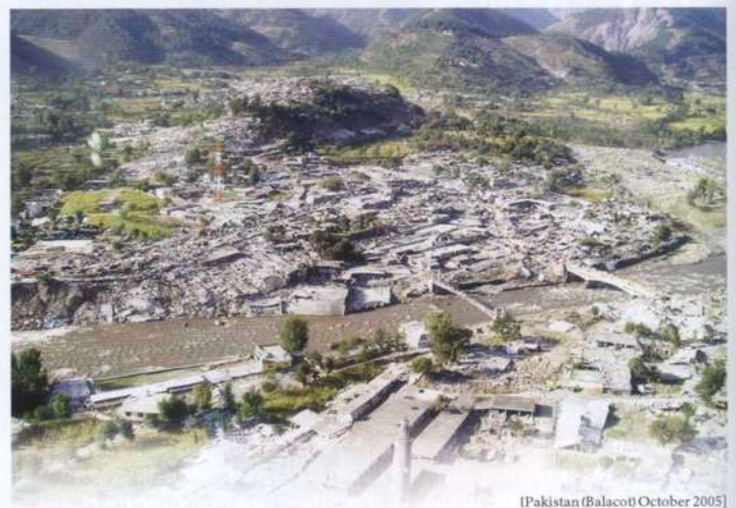
"At the end of time there will be liars and impostors who will bring *Ahaadeeth* (narrations) that neither you nor your forefathers ever heard. Beware of them and stay away from them, and do not let them mislead or confuse you." (Recorded by Muslim)

Jaabir ibn Samurah ﷺ narrated that the Messenger of Allah ﷺ said, "There will be liars, just before the Hour, so beware of them." (Recorded by Muslim)

How much talk and news and how many weird stories are there nowadays because people do not refrain from lying! The Prophet ﷺ warned against believing and transmitting everything one hears. It is essential for us to verify all the news that we hear before transmitting it so that we are not counted among the liars, thus fall into error and sin.

Today, the spread of rumours, the failure to verify news, and the addition to subtraction of the details is nothing but impermissible and lies.

(1) Recorded by Ahmad from the *Hadeeth* of Abu Umaamah. Its *Isnaad* is *dha'eef*.



[Pakistan (Balacot) October 2005]

73 A lot of earthquakes

What is meant by the occurrence of numerous earthquakes prior to the beginning of the Hour is that they will occur everywhere and happen all the time. This may be a mercy for the *Ummah* and expiation for its sins, as narrated by Abu Moosa Al-Ash'ari ﷺ, from the Messenger of Allah ﷺ who said, "My *Ummah* is a nation that is blessed; it will not be punished in the Hereafter because Allah has caused its punishment to come in this world, in the form of killing, earthquakes, and turmoil."[1]

Or it may be a punishment for people who have indulged in a great amount of corruption; the earthquake being a punishment for the people

(1) Recorded by Ahmad and Al-Haakim, who classed it as *Saheeh*.

of that time.

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "The Hour will not begin until knowledge is taken away and many earthquakes occur."(1)

'Abd-Allaah ibn Hawaalah Al-Azdi ﷺ narrated that the Messenger of Allah ﷺ said, "Ibn Hawaalah, when you see the caliphate settled in the Holy Land, earthquakes, calamities, and tremendous events will have drawn near. On that day the Last Hour will be nearer to mankind than this hand of mine to your head."(2)



[Pakistan (Balacot) October 2005]



[Earthquake in China 2004]

(1) Recorded by Al-Bukhaari.
(2) Recorded by Abu Dawood.

74 Discord among the people



The existence of numerous trials and tribulations causes the relationship between people to become weak and may reach the point of severing ties and turning away from one another, causing people to connect with one another purely for worldly interests.

Hudhayfah ibn Al-Yamaan ﷺ narrated that the Messenger of Allah ﷺ was asked about the Hour and he said,

"The knowledge of it is with my Lord (alone). None can reveal its time but Him. (Al-A'raaf 7:187). But I will tell you about its signs which will take place before it: before it begins there will be turmoil and Harj." They said, "Messenger of Allah, we know what turmoil is, but what is Harj?" He said, "In the language of the Abyssinians it means killing. There will also be discord among the people and hardly anyone will recognise anyone else."[1]

This *Hadeeth* applies to what is occurring among the people today. Many people hardly know their own relatives, to the extent that a man may meet some of his relatives' children in a public place and not know that they are his kin; the reason is because many relationships between people are built on personal interests, weak relationships, and worldly interests. This has become prevalent in our times. These relationships are formed quickly and broken quickly, because they are based on people's desire to achieve their worldly interests and not based on Faith in Allah and brotherhood. Rather each person looks out for his own worldly interests, and if he can achieve something then he will form a friendship, otherwise he will sever ties very quickly.

(1) Recorded by Ahmad. Al-Haythami said: "Its men are the men of the *Saheeh*."



75 - 76
There will be a lot of women and few men

One of the signs of the Hour is that toward the end there will be many women and few men. The reason given by some for this is the existence of turmoil in which many men will be killed, as it is men and not women who usually engage in warfare.

It is also said that this is an indication of numerous conquests which will result in many female captives, thus allowing one man to have a number of concubines.

Ibn Hajar ﷺ said,

"It appears that this is merely a sign and not a result of any event; rather Allah will decree toward the end of time that fewer



males will be born compared to females."[1]

Anas ibn Maalik ﵁ narrated that the Messenger of Allah ﷺ said, *"The Hour will not begin (or one of the signs of the Hour is) until knowledge is taken away, ignorance prevails, alcohol is drunk, Zina becomes widespread, and men disappear and women are left, until for every fifty women there will be one man to look after them."*

According to another report, *"(until)...Zina becomes prevalent, men become few, and women become many."*[2]

The one who looks at global birth rate of males compared to females and studies statistics of the number of men in relation to the number of women will realise that this sign has appeared in our times.

(1) *Fath Al-Baari*, 1/133.
(2) Recorded by Al-Bukhaari and Muslim.

77 Prevalence and open flaunting of immorality

Toward the end of time evil will become prevalent and physical desires will become dominant. The Prophet ﷺ has related to us that one of the signs of the Hour will be the prevalence of *Zina* to the extent that a man will commit indecency with a woman openly in the middle of the road.

So these are two signs: the prevalence of *Zina*, which will become widespread, and the open flaunting of immorality with no attempt to hide it.

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

"The Hour will not begin until there is no one left on the face of the earth in whom Allah has any interest, and until you see a woman in the daytime, openly having intercourse in the middle of the street, and no one will object or try to change it. The best among them on that day will be the one who says, 'Why don't you take her away from the road?' Such a person will be among them like Abu Bakr and 'Umar are among you."(1)

This is also testified to by his words,

"Among the signs of the Hour are: knowledge will be taken away, ignorance will prevail, alcohol will be drunk, and Zina will become prevalent."

According to another report,

"Zina will become prevalent, men will become few, and women will become many."(2)

These two signs have already appeared in our own time. This is evident through what is transmitted on some satellite channels of promiscuity and indecent pictures, or what is published on the Internet of pictures and video clips that the eye of the believer would be ashamed to look at.

It is more appropriate for the believing man and woman to protect themselves, lower their gaze, and guard their chastity; beware of mixing with immoral people, while constantly asking Allah, may He be Glorified and Exalted, for protection.

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(1) Recorded and classed as *Saheeh* by Al-Haakim, although Al-Dhahabi regarded it as *Munkar*. Al-Albaani said in *Al-Silsilah Al-Dha'eefah*, "It is *Dha'eef Jiddan* (very weak)."
(2) Agreed upon

78 Taking money for reading Qur'an



Reading the Qur'an is an act of worship by which a person seeks to draw close to Allah. The basic principle is that acts of worship cannot be done for worldly gains; rather they are done for the Hereafter, seeking the countenance of Allah, may He be Exalted.

One of the signs of the Hour is that people will come who will recite the Qur'an in a beautiful voice, in condolence gatherings and on special occasions, so that they can charge money for it.

'Imraan ibn Husayn ﷺ related that he passed by a man who was reciting the Qur'an to some people, and when he finished he asked them for money! 'Imraan ﷺ said, "*Inna lillaahi wa inna ilayhi raaji'oon*! (Verily, to Allah we belong and unto Him is our return). I heard the Messenger of Allah ﷺ say, 'Whoever recites the Qur'an, let him ask Allah, the Blessed and Exalted, for its reward; there will come a people who will recite the Qur'an and ask people for its payment.'"[1]

Jaabir ibn 'Abd-Allah ﷺ narrated that the Messenger of Allah ﷺ came out to us when we were reciting the Qur'an, and there were Bedouins and non-Arabs among us. He said,

> *"Recite, it is all good. A people will come who will beautify it as if setting out fine plates.*[2] *They will hasten (to get their reward) and they will not delay it (until the Hereafter)."*[3]

(1) Recorded by Ahmad and classed as *Hasan* by Al-Arna'oot in his commentary *on Al-Musnad.*

(2) What is meant is that they will go to extremes in perfecting their recitation in order to show off and acquire a good reputation and fame, as if one of them is setting out fancy plates.

(3) What is meant is that they hasten to ask for their reward in the form of money and praise from people, and they do not delay it until they attain reward and the pleasure of Allah in the Hereafter. The *Hadeeth* was recorded by Abu Dawood and classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, no. 259.

79 Obesity will become widespread among the people

'Imraan ibn Al-Husayn narrated that the Prophet ﷺ said,

"The best of you are my generation, then those who come after them, then those who come after them, then those who come after them. Then there will come after them people who will give testimony when they are not asked for it. They will be dishonest and untrustworthy, they will make vows and not fulfil them, and obesity will become widespread among them."[1]

It is possible that toward the end of time widespread obesity will become prevalent due to the wide availability of luxuries pertaining to various food and drink, and numerous appetisers and sweets. People would not move their bodies or walk much as machines will serve them. Obesity has become widespread among both the old and young to such an extent that statistics say that one sixth of the world's population suffers from being overweight.

Today we can find numerous medicines available which help to reduce weight and fight obesity, as well as stomach-stapling surgeries.

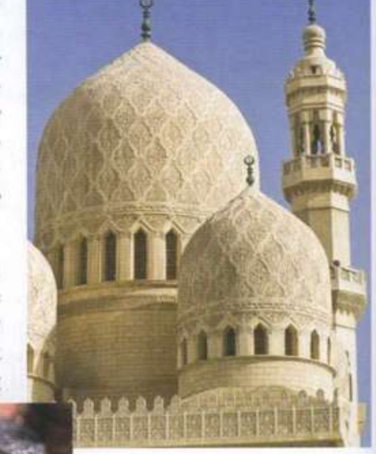
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(1) Agreed upon.

80 - 81
Appearance of people who will give testimony when they are not asked to do so; Appearance of people who will make vows and not fulfil them

These two signs are mentioned in the *Hadeeth* which was quoted earlier,

> *"Then there will come after them people who will give testimony when they are not asked to do so. They will be dishonest and untrustworthy; they will make vows and not fulfil them."*



These two characteristics will appear because people will take the issue of giving testimony against others lightly, without basing it on knowledge or being asked for it. Making a lot of vows without fulfilling them is indicative of a lack of piety, weak *Faith*, and not venerating Allah in the heart.

82 The strong devouring the weak

'Aa'ishah narrated that the Messenger of Allah entered upon me, saying,

"'Aa'ishah, your people will be the first of my Ummah to join me (in death)." When he sat down, I said, "Messenger of Allah, may Allah cause me to be sacrificed for you, you came in saying something that frightened me." He asked, "What was that?" I said, "You said that my people would be the first of your Ummah to join you (in death)." He said, "Yes." I asked, "Why is that?" He said, "They will be targeted by death and their Ummah will envy them." I asked, "How will people be after that or when that happens?" He said, "Like locusts, the strong devouring the weak, until the Hour comes upon them." Abu 'Abd Al-Rahmaan said, "A man explained it as referring to the locusts whose wings have not grown."[1]


[locusts]

The word *Duba* (locusts) refers to the locust before it flies.

This *Hadeeth* indicates that there will be great wrongdoing and much evil, to the extent that the strong will begin to devour the weak.

(1) Narrated by Ahmad and classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Sahehah*, no. 1953.

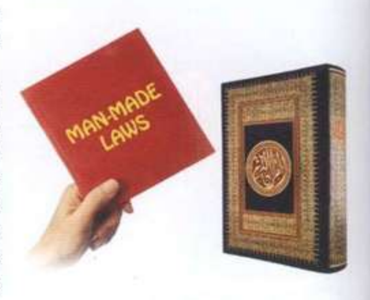
83 Not ruling in accordance with that which Allah revealed

Ruling in accordance with what Allah has revealed is one of the most important obligations.

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ ﴿٤٤﴾﴾

"And whosoever does not judge by what Allah has revealed, such are the Kaafiroon (i.e. disbelievers – of a lesser degree as they do not act on Allah's Laws)." [Al-Maa'idah 5:44]

Toward the end of time, the knots or handholds of Islam will be undone, one by one, and the first one to be undone will be ruling in accordance with what Allah has revealed.



Umaamah Al-Baahili ﷺ narrated that the Messenger of Allah ﷺ said, "The knots or handholds of Islam will be undone, one by one, and every time one is undone people will hold on to the next one. The first of them to be undone will be ruling (in accordance with what Allah has revealed) and the last of them will be prayer."(1)

This sign is apparent nowadays; unfortunately, most *Muslim* countries are no longer ruled by Islam, except in matters of marriage, divorce, inheritance and the like. As for commercial transactions, criminal law, punishments and so on, many of these matters are governed by French or English law. This is ruling by something other than that which Allah has revealed.

﴿وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾﴾

"And who is better in judgement than Allah for a people who have firm Faith." [Al-Maa'idah 5:50]

(1) Narrated by Ahmad and Al-Tabaraani; the men of their *Isnaads* are the men of *Saheeh*.

84 Large numbers of Romans and small numbers of Arabs

The "Romans" are those who are known nowadays as the Europeans and Americans. They are called Al-Room (the Romans) after Al-Asfar ibn Al-Room ibn 'Aysoo ibn Ishaaq ibn Ibraaheem. Hence they are also known as Banu'l-Asfar.[1]

Al-Mustawrid Al-Fihri narrated that he said to 'Amr ibn Al-'Aas ﷺ, "The Hour will begin when the Romans are the most numerous of people." 'Amr ibn Al-'Aas ﷺ said to him, "Watch what you are saying!" He said, "I am telling you what I heard from the Messenger of Allah ﷺ." 'Amr ibn Al-'Aas said, "As you have said that, (I will tell you) that they have four qualities:

- They are the quickest to recover after calamity[2]
- They are the best of people to the poor, needy, and weak
- They are the most patient of people at times of turmoil
- And the fourth is something good and beautiful: they are the most resistant of people to the injustice of kings."[3]

Umm Shurayk ﷺ narrated that she heard the Prophet ﷺ say: "People will flee from the Dajjaal[4] into the mountains." Umm Shurayk said, "Messenger of Allah, where will the Arabs be on that day?" He said, "They will be small in number."[5]

It may be said that what is referred to the Romans being the most numerous of people is an indication of the spread of a European language (English) and people beginning to forsake Arabic. One of the scholars said, "The Arab is the one who speaks Arabic and Al-A'raabi (the Bedouin) is the one who lives in the wilderness, even he is a non-Arab."

(1) Al-Qurtubi: *Al-Tadhkirah*, 2/689.
(2) What is meant here is that if they are defeated or some calamity befalls them, they are quick to put things straight and solve their problems.
(3) Narrated by *Muslim*.
(4) The Dajjaal is one of the major signs of the Hour. This will be discussed in detail under Major Sign 1.
(5) Recorded by *Muslim*.



85 Great abundance of wealth among the people

The *Muslims* lived for many years with the Messenger of Allah ﷺ, and many years after his death, in a state of hardship and extreme need. This would be to such an extant that one new moon would come after another and no fire would be lit (for cooking) in the house of the Messenger of Allah ﷺ. Rather his food would be the two black things: dates and water.

The Prophet ﷺ would tell his Companions that things would change and that one of the signs of the Hour was wealth becoming so abundant that a man would try for a month to find someone to give his *Zakaah* to, and he would not find anyone to take it because people would have no need of it.[1]

Abu Hurayrah ؓ narrated that the Prophet ﷺ said,

"The Hour will not begin until wealth increases and becomes so abundant that the one who has wealth will be concerned as to who will accept his Zakaah; a man will be called to him but he will respond, 'I have no need of it.'"

Abu Moosa Al-Ash'ari ؓ narrated that the Prophet ﷺ said,

"There will come a time when a man will go around with his Zakaah of gold, and he will find no one to accept it from him."[2]

(1) Agreed upon

(2) Recorded by *Muslim*.

The scholars differed as to whether this sign has already occurred or not.

Some said that this prophecy was fulfilled during the time of the Companions, due to their conquests and seizing as booty the wealth of the Persians and Romans.

Wealth became abundant during the time of 'Umar ibn 'Abd Al-'Azeez ﵀. A man would offer his *Zakaah* and he would not find anyone to accept it; he would offer it to someone he thought needed it, and that person would say to him, "I have no need of it."

It is also said by some that this will occur toward the end of time. The Prophet ﷺ indicated that wealth would be plentiful during the time of the Mahdi, who will scoop up gold and silver in his two hands and give it to people without counting; the earth will bring forth its blessings and people will become rich because of the widespread blessing and goodness, until the earth brings forth from its depths columns of gold and silver.

Sa'eed Al-Jurayri narrated that Abu Nadrah said, "We were sitting with Jaabir ﷜ and he related that the Messenger of Allah ﷺ said, 'Toward the end of my *Ummah* there will be a caliph who will scoop up wealth with both hands and give it out without counting.'"[1] I (Sa'eed Al-Jurayri) said to Abu Nadrah and Abu'l-'Ala', "Do you think that was 'Umar ibn 'Abd Al-'Azeez?" He said, "No."[2]

(1) See the discussion of the Mahdi under Minor Sign 131.
(2) Recorded by *Muslim*.





86 The earth giving up its treasure

The reason for some of the abundance of wealth toward the end of time will be the earth giving up its buried treasures, but people will not be interested in wealth because there will be so much of it.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"The earth will vomit out[1] *pieces of what is hidden in it, like columns of gold and silver. The murderer will come and will say, 'It was for this that I killed.' The one who severed the ties of kinship will come and say, 'It was for this that I severed the ties of kinship.' The thief will come and say, 'It was for this that my hand was cut off.' Then they will leave it and not take anything from it."*[2]

Al-Nawawi ﷺ said,

"What is meant by the Hadeeth is a metaphor, i.e., the earth will bring forth what is in it of buried pieces. It is likened to columns because of its great size and quantity."[3]

(1) Meaning that it will bring forth what is buried in it.
(2) Recorded by *Muslim*.
(3) Al-Nawawi: *Sharh Saheeh Muslim*, 3/454.

87 - 88 - 89

Transformation[1] - Landslides[2] Pelting (with stones)[3]

These are some of the punishments that will befall people toward the end of time, and they are signs of the Hour. 'Imraan ibn Husayn ﷺ narrated that the Messenger of Allah ﷺ said,

"In this Ummah there will be landslides, transformation, and pelting (with stones)." A Muslim man asked, "Messenger of Allah, when will that be?" He said, "When singing girls and musical instruments become common."[4]

Each time the people refrain from enjoining what is good and forbidding what is evil, sins become prevalent and widespread, hence punishments become more imminent.

'Aa'ishah ﷺ narrated that the Prophet ﷺ said,

"Toward the end of this Ummah, there will be landslides, transformation, and pelting (with stones)." I asked, "Messenger of Allah, will we be destroyed when there are righteous people among us?" He said: "Yes, when evil becomes prevalent."[5]

The Messenger ﷺ also told us that landslides, transformation, and

(1) This refers to changing the outward appearance from one thing to another, as in the punishment which Allah sent upon some of the Children of Israel, so He transformed them into monkeys and pigs, as Allah says: "So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected" [*Al-A 'raaf* 7:166] and "and those of whom (some) He transformed into monkeys and swines." [*Al-Maa'idah 5:60*]

(2) This refers to the ground splitting open and swallowing up what is on the surface. This will be discussed more in the section on the major signs

(3) Pelting with stones from heaven, as happened to the people of Shu'ayb (peace be upon him) when Allah punished them with stones that came down from the sky, and He punished Abrahah and his people when they came to destroy the Ka'bah, and He struck them with stones of *Sijjeel* (baked clay).

(4) Recorded by Al-Tirmidhi; classed as *Saheeh* by Al-Albaani in *Saheeh Al-Jaami'*, 4273.

(5) Recorded by Al-Tirmidhi; classed as *Saheeh* by Al-Albaani in *Saheeh Al-Jaami'*, no. 1355.

pelting (with stones) would also befall some innovators who drift away from sound belief, such as the heretics, the people of major hypocrisy, and the Qadaris, who disbelieve in the divine decree.

Naafi' ﷺ said, "While we were sitting with 'Abd-Allah ibn 'Umar ؓ, a man came and said, 'So-and-so conveys *Salaams* to you,' mentioning a man from Syria. 'Abd-Allah ibn ﷺUmar ؓ said, 'I have heard that he introduced some innovation. If that is the case, do not convey *Salaam* to him, for I heard the Messenger of Allah ﷺ say,

"There will be among my Ummah transformation and pelting (with stones), and this will happen to the heretics and the Qadaris."[1]



In other *Hadeeths* it states that landslides will destroy an army toward the end of time which is seeking to attack the Ka'bah, but Allah will cause them to be swallowed up by the earth, from the first to the last.

Buqayrah, the wife of Al-Qa'qaa' ibn Abi Hadrad, said, "I heard the Messenger of Allah ﷺ on the Minbar (pulpit), saying,

'If you hear of an army that has been swallowed nearby by the earth, then the Hour is imminent.'"[2]

Meaning, they will be swallowed up close to Madeenah. We will discuss this army in detail below.[3]

Finally, there is no doubt that these punishments will befall both those who commit the sin and those who keep quiet about it, so let the *Muslim* beware.

(1) Recorded by Ahmad and classed as *Saheeh* by Ahmad Shaakir.

(2) Recorded by Ahmad and classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Sahe - hah*, no. 1355.

(3) See Minor Sign 122.



90 Rain against which houses of brick cannot offer any protection

One of the signs of the Hour which the Prophet ﷺ related to us is the descent from the sky rain which houses of brick and stones will not be able to withstand, but tents made of camel hair will be able to withstand it.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until rain comes down from the sky against which houses of brick will not offer any protection; nothing will offer any protection against it except houses made of [camel] hair."(1)

(1) Recorded by Ahmad. Al-Haythami said, "Its men are the men of *Saheeh*." Shaykh Al-Arna'oot said, "Its *Isnaad* is *Saheeh* according to the conditions of *Muslims*." It was also recorded by Ibn Hibbaan in his *Saheeh*.



91 Rain will fall from the sky but the earth will not bring forth anything

One of the signs of the Hour related to us by the Prophet ﷺ is rain descending from the sky which will reach everywhere, but the earth will not bring forth any plants or trees.

Anas ؓ narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until the people see rain that reaches everywhere, but the earth will not bring forth anything."[1]

Undoubtedly this will be a result of the disappearance of blessing from the earth, as the Prophet ﷺ said,

"Famine is not that in which there is no rain; rather famine is that in which there is rain but the earth does not produce anything."[2]

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(1) Recorded by Ahmad and Abu Ya'la. Al-Haythami said in *Al-Majma'*, "All the na - rators are *Thiqaat* (trustworthy)."

(2) Recorded by Ahmad; Al-Haythami said, "Its men are the men of *Saheeh*."



92 Tribulation which will utterly destroy the Arabs

One of the signs of the Hour, which was related to us by the Prophet ﷺ, is great turmoil that will affect the Arabs and which will contain a great amount of killing and destruction.

'Abd-Allah ibn 'Amr ؓ narrated that the Messenger of Allah ﷺ said,

"There will be tribulation which will utterly destroy the Arabs, and those who are slain will be in Hell. At that time the tongue will be worse than a blow of the sword."[1]

The words, *"will utterly destroy the Arabs"* mean that it will be

(1) Narrated by Ahmad, Abu Dawood, Al-Tirmidhi and Ibn Maajah. There is some doubt concerning this *Hadeeth*.

comprehensive and reach everywhere.

"Those who are slain will be in Hell,"

because they fought for worldly gains and under the influence of Satan, and their whims and desires, i.e., this fighting will be deserving of punishment. If they die as *Muslims* who affirm the Oneness of Allah (Tawheed), they will not remain in Hell forever, although they will be punished in it. What is meant by *"those who are slain"* is anyone who is killed in that turmoil and tribulation. They are subject to this stern warning, because their fighting was not for the support of Islam, to ward off wrongdoers, or to help someone attain his rights; rather their aim was wrongdoing and conflict, seeking worldly wealth and power.

The "tongue" here reflects the effects of its harm and encouragement to fight. Its encouragement of fighting will be worse than a blow with the sword. This is indicated by a narration which says,

"Giving the tongue free rein will be worse than a blow with the sword."[1]



(1) See *Marqaat Al-Mafaateeh Sharh Mishkaat Al-Masaabeeh*, by Al-Qaari, 15/369.

93 - 94 - 95
Trees speaking Rocks speaking and supporting the *Muslims* *Muslims* Fighting the Jews

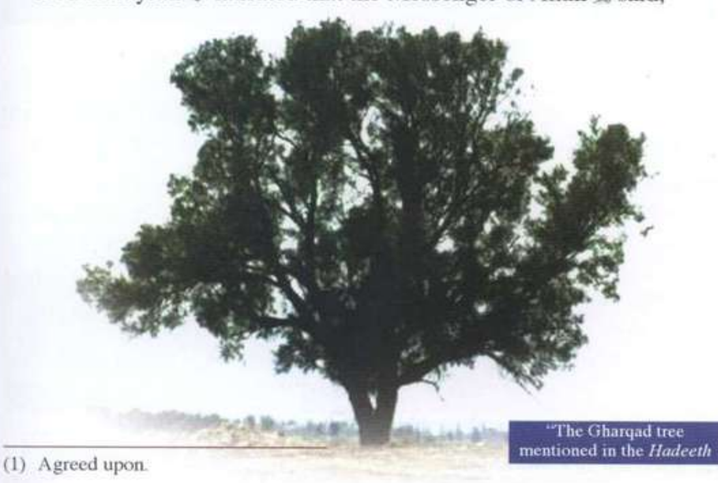
This fighting will occur toward the end of time and the *Muslims* will prevail. Trees and rocks will speak, saying, "*Muslim*, slave of Allah, here is a Jew behind me, come and slay him." So trees and rocks will give support to the *Muslims*; this will be help from Allah.

Ibn 'Umar ﵁ narrated that the Messenger of Allah ﷺ said,

"The Jews will fight you, but you will prevail over them, until a rock will say: Muslim, here is a Jew behind me, kill him."(1)

The trees and rocks speaking is one of the signs of the Hour; however, the Jewish Gharqad tree will not speak.

Abu Hurayrah ﵁ narrated that the Messenger of Allah ﷺ said,



"The Gharqad tree mentioned in the *Hadeeth*

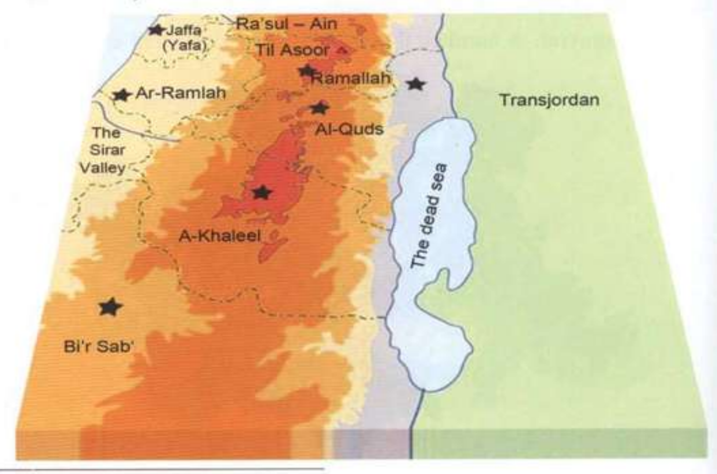
(1) Agreed upon.


Another picture of the Gharqad tree

"The Hour will not begin until the Muslims fight the Jews and the Muslims will kill them, until a Jew hides behind a rock or a tree, and the rock or tree will say: Muslim, slave of Allah, there is a Jew behind me, come and slay him; except for the Gharqad (a thorny tree), for it is one of the trees of the Jews." (1)

According to another report,

"The Hour will not begin until you fight the Jews and until the rock behind which there is a Jew will say, 'Muslim, here is a Jew behind me, kill him.'"(2)



(1) Recorded by *Muslim.*
(2) Recorded by *Al-Bukhaari.*



The shoreline of the Dead Sea ('Ayn Zaghar).
To its east is Jordan and to its left is Palestine which is currently occupied by the Jews. Some scientific research shows that its water level is falling and it is expected to dry up by the year 1470 AH/2050 CE. And Allah knows best.

The speaking of the trees and rocks will be in the absolute sense, as Allah has the ability to give speech to inanimate objects. This is one of the signs that the Hour is near.

Nuhayk ibn Suraym ﷺ narrated that the Messenger of Allah ﷺ said,

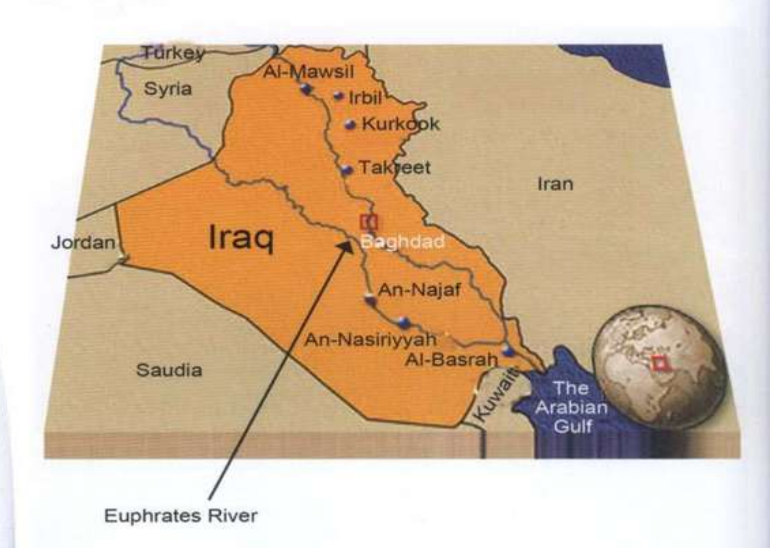
"You will fight the idolaters until whoever is left of you will fight the Dajjaal at the Jordan River; you will be to its east and they will be to its west."

Nuhayk ibn Suraym said,

"I did not know where the Jordan [river] was at that time."[1]

What is meant is the sea that separates occupied Palestine and Jordan [i.e., the Dead Sea].

(1) Recorded by Al-Tabaraani and Al-Bazzaar. Its *Isnaad* includes Muhammad ibn Abaan Al-Qurashi who is *Dha'eef* (weak).



96 The Euphrates will uncover a mountain of gold

The Euphrates is well known and has a great deal of water. The Prophet ﷺ has related to us that one of the signs of the Hour is that the Euphrates will change its course causing a mountain of gold to appear. The people will fight over it, and many will be killed.

The Messenger of Allah ﷺ warned those who will be present at that time against taking anything from it for fear of turmoil or fighting resulting from it.

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until the Euphrates uncovers a mountain of gold over which the people will fight, and out of every hundred ninety-nine will be killed and each one of them will say, 'Perhaps

I will be the one who will be saved.'"[1]

According to another narration,

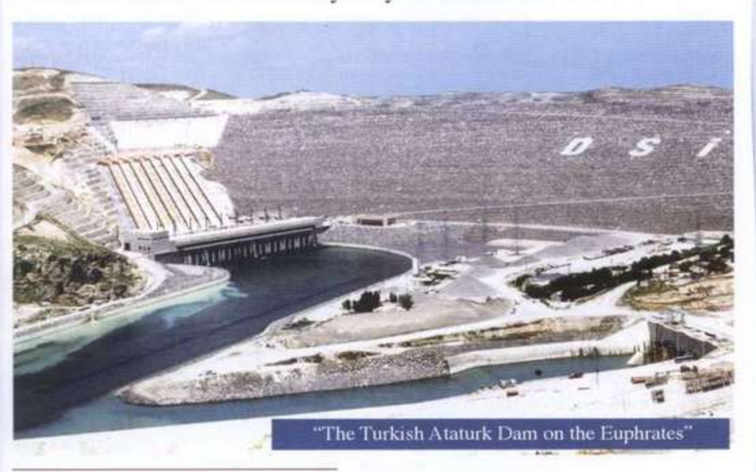
"Whoever is present during that time should not take anything from it."[2]

Ubayy ibn Ka'b ﷺ, "The people will continue competing with one another in pursuit of worldly gains. I heard the Messenger of Allah ﷺ say, 'Soon the Euphrates will uncover a mountain of gold. When the people hear of it they will rush to it, and those who are present there will say,

"If we let the people, they will take from it and will take all of it." They will fight for it and out of every hundred ninety-nine will be killed.'"[3]

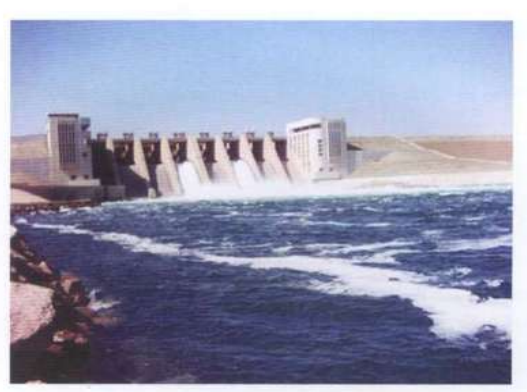
What is meant is that this mountain will be uncovered, and it is a mountain of real gold.

The reason for its discovery may be due to the diversion of the



"The Turkish Ataturk Dam on the Euphrates"

(1) Narrated by *Muslim*.
(2) Agreed upon.
(3) Narrated by *Muslim*.



river's course; this treasure or mountain of gold is possibly buried by mud and is unknown, but when the course of the river is diverted for any reason, Allah will cause it to become exposed.

Those who will be present during that time should not take anything from it, for fear of turmoil and bloodshed. This turmoil has not occurred yet, and Allah knows best when it will happen.

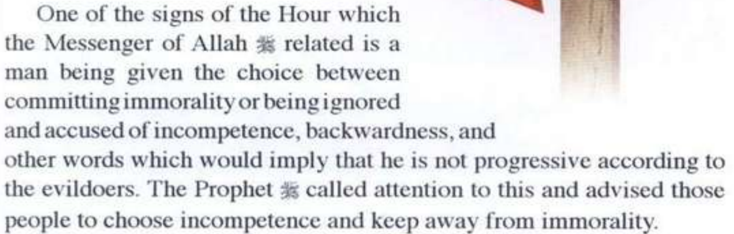


"The Syrian al-Thawrah Dam on the Euphrates"

Today Turkey and Syria are both building dams on the Euphrates and building factories beside them, which led to a reduction in the flow of water. This may be the precursor to the appearance of that mountain.



97 The coming of a time when a man will be given the choice of being labelled incompetent or committing immorality

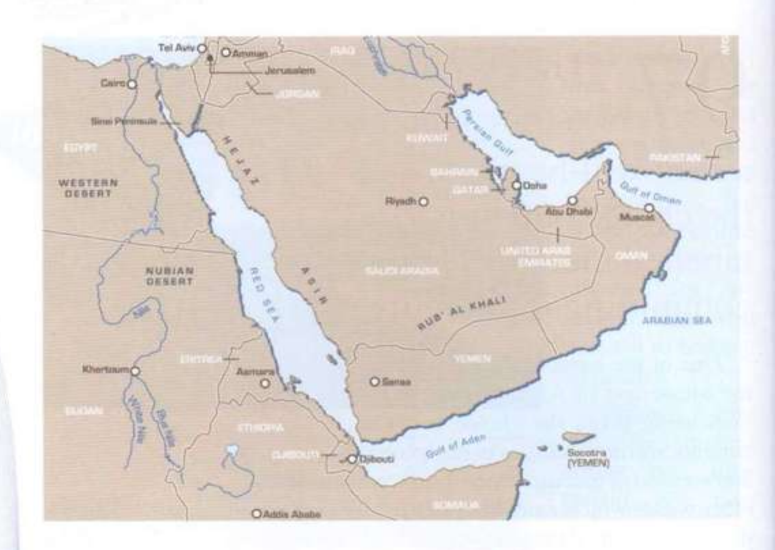


One of the signs of the Hour which the Messenger of Allah ﷺ related is a man being given the choice between committing immorality or being ignored and accused of incompetence, backwardness, and other words which would imply that he is not progressive according to the evildoers. The Prophet ﷺ called attention to this and advised those people to choose incompetence and keep away from immorality.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said, *"There will come a time when a man will be given the choice between being labelled incompetent and committing immorality. Whoever lives until that time should choose incompetence over immorality."*(1)

This sign is apparent in our own times, where a woman who adheres to *Hijab* she is accused of being incompetent or backward; the one who refrains from *Riba* (usury), taking bribes, or watching indecent channels is described by people as being backward and incompetent, and unable to progress. So, people in society are given a choice between committing immorality and sin or being described as incompetent and backward.

(1) Al-Haythami said: It was narrated by Ahmad and Abu Ya'la from a *Shaykh* from Abu Hurayrah, and the rest of the men in its *Isnaad* are *Thiqaat*, but there are some unknown narrators in its *Isnaad*.



98 Arabia becoming meadows and rivers once more

Anyone who looks at the Arabian Peninsula will notice that more then 70 percent of the area is dry arid desert land; however, the Prophet ﷺ has related to us that one of the signs and of the Hour is that Arabia will once again become meadows and rivers.

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said, *"The Hour will not begin until the land of the Arabs goes back to being meadows and rivers; until a rider will travel between Iraq and Makkah not fearing anything except losing his way; and there is a lot of Harj." They asked, "What is Harj, Messenger of Allah?" He said, "Killing."*[1]

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

(1) Narrated by *Ahmad*.

"The Hour will not begin until wealth increases and becomes abundant, until a man goes out with his Zakaah from his wealth and will not find anyone to accept it, and until the land of the Arabs goes back to being meadows and rivers."(1)



Mu'aadh ibn Jabal ﷺ said,

"We went out with the Messenger of Allah ﷺ during the year of the campaign to Tabook, and he was joining the prayers; he would pray Zuhr (afternoon prayer) together with 'Asr (late-afternoon prayer), and Maghrib (sunset prayer) together with 'Isha' (night prayer). One day he delayed the prayer, then he came out and prayed Zuhr and 'asr together, then he went in. Then he came out after that and prayed Maghrib and 'Isha' together. He said, 'Tomorrow you will come, if Allah wills, to the spring of Tabook, but you are not going to reach it until mid-morning. Whoever of you reaches it should not touch any of its water until I come.' So we came to





"Tabook today"

(1) Narrated by *Muslim*.

it, and two men had reached it ahead of us, and the spring was just a trickle of water like a shoelace. The Messenger of Allah ﷺ asked them: 'Did you touch any of its water?' They said, 'Yes.' The Prophet ﷺ rebuked them and said to them what Allah willed he should say. Then they scooped up water from a spring with their hands, a little at a time, until they had collected it in something. The Messenger of Allah ﷺ washed his hands and face in it, then put the water back in the spring, which then flowed with abundant water until the people had all drunk some. Then he ﷺ said, 'Soon, Mu'aadh, if you live a long life, you will see the space here filled with gardens.'"[1] *Meaning, buildings and gardens.*



"Picture showing agricultural projects and gardens in Tabook"

Some scientists have indicated that a colder climate is now moving towards the Arabian Peninsula, bringing with it snow and rain, which are usually the cause of crops growing and a great deal of blessing. Allah, Glorified and Exalted is He, is able to turn the desert of the Arabs into gardens and rivers, verdant plains with all sorts of trees offering shade. This sign has not yet appeared, but everything that is meant to happen is imminent.

Concerning the Prophet's words regarding Tabook, "Soon, Mu'aadh, if you live a long life, you will see the space here filled with gardens," this is occurring today where major agricultural projects are taking place on huge areas of land in Tabook.

(1) Narrated by *Muslim.*



99 - 100 - 101

Fitnat Al-Ahlaas
(a lengthy and intense tribulation)

Fitnat Al-Sarra'
(a tribulation caused by luxury and a life of ease).

Fitnat Al-Duhayma'
(a huge tribulation)



The Prophet ﷺ related to us that the Hour will not begin until it is preceded by three tribulations.

'Abd-Allah ibn 'Umar ﷺ said, "We were sitting with the Messenger of Allah ﷺ and he mentioned tribulations, speaking at length about them, until he mentioned *Fitnat Al-Ahlaas* (a tribulation which will be lengthy and intense). Someone asked, "Messenger of Allah, what is *Fitnat Al-Ahlaas*?"

He said,

"People will flee losing their property and families. Then Fitnat Al-Sarra' (a tribulation caused by luxury and a life of ease) will come which will be caused by a man from among my family, who will claim that he is of me but he will not be of me, for my friends are the pious. Then the people will unite under a man like a hip bone over a rib (i.e., unstable). Then the huge tribulation will come, which will not leave anyone of this Ummah without giving him a slap. When it is said that it is over, it will be extended, and a man will be a believer in the morning and a disbeliever in the evening, until the people are split into two camps: a camp of Faith in which there will be no hypocrisy and a camp of hypocrisy in which there will be no Faith. When that happens, expect the Dajjaal on that day or the next."[1]

(1) Recorded by Abu Dawood; classified as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, no. 972.

Al-Ahlaas is the plural of hils, which is a cover placed on the back of the camel under the wooden saddle. This cover stays on the camel at all times, and this *Fitnah* or turmoil will stay with the people and not leave; it will be black and dark like the hils.

"Fleeing" means, people will flee from one another because of enmity, hostility, and fighting.

"Losing their property and families" means, a man's property and family will be confiscated and he will be left with nothing.

Fitnat Al-Sarra' refers to blessings that would make a person happy, such as good health and well being, but some will be tempted and will get carried away in sin.

"Will be caused by Dakhnuha (lit. its smoke [will come from])"

means, it will appear and be stirred up. It is likened to smoke (*Dukhaan*) that arises from fire when damp wood is thrown onto it.

"It will be caused by a man from among my family," meaning from the family of the Prophet ﷺ. This means that he is the one who will start this trouble or he will be in control of it.

"Claiming is that he is of me," meaning, he will claim to be a descendent from the Prophet ﷺ, but he will do abhorrent deeds; I [i.e., the Prophet ﷺ] disavow his actions. Even if he is from my family, he is not one of my close friends; rather my close friends are the pious, but this man will be the cause of turmoil.

"He is not of me," means he is not one of my close friends, because he stirs up turmoil. This is similar to the Verse in which Nooh ﷺ said,

"Verily, my son is of my family!", Allah said:

﴿إِنَّ ٱبۡنِي مِنۡ أَهۡلِي﴾

"Surely, he is not of your family; verily, his work is unrighteous" [Hood 11:45-46]*XS*



﴿إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ﴾

"Then the people will unite under a man" means, they will agree to swear allegiance to a man.

"Like a hip bone over a rib," meaning people's affairs will not stabilise under this man, because the hip bone is heavy and the rib bone is small and weak. So the people will agree after having differed, and unite under a man who is not qualified to rule, has little knowledge and wisdom, and cannot run the affairs of society or keep them sound.

"The huge tribulation," means the comprehensive turmoil that is dark, immense, and confusing.

"Without giving him a slap," means it will not leave anyone except some trial or calamity befalling them. A slap is a blow to the face, and its meaning is that the effect of this huge tribulation will encompass all people.

"When it is said that it is over," meaning, when the people imagine that that turmoil has ended.

"It will be extended," meaning that it will increase and persist.

"A man will be a believer in the morning and a disbeliever in the evening," meaning that in the morning he will regard the blood of his brother, who has not transgressed against his honour and wealth as *Haraam*, but in the evening he will regard it as permissible, transgressing against him. This has already been discussed in detail above.[1]

"Into two camps," means two groups, or it is said two cities.

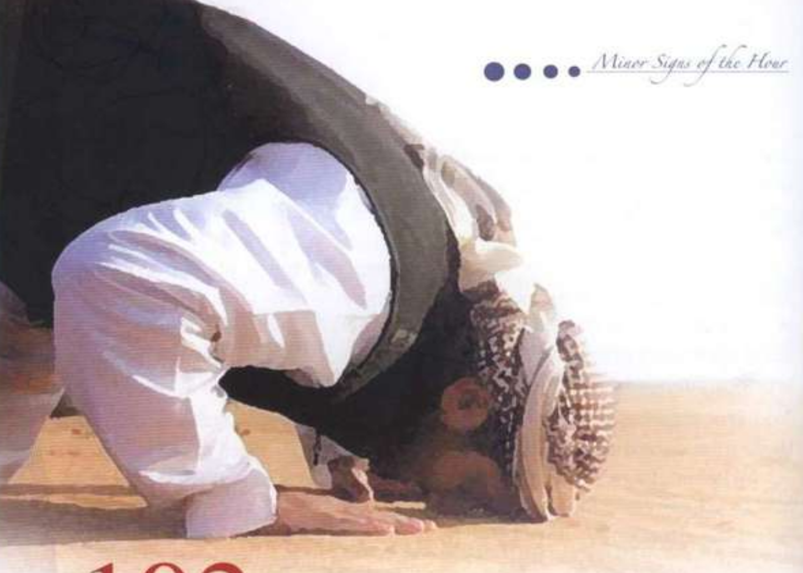
"The camp of Faith in which there will be no hypocrisy," meaning it is pure and sincere *Faith*

"The camp of hypocrisy in which there will be no Faith," meaning, it will contain deeds of the hypocrites, such as lying, betrayal, breaking promises, and so on.

"Then expect the Dajjaal," meaning, expect his appearance.

These turmoils have not yet appeared. Allah knows best [when they will]. We ask Allah to protect us from their evil.

(1) See *Minor Sign* 51.



102
A time when one prostration will be equivalent to this world and everything in it

This will occur during the time of 'Eesa ibn Maryam ﷺ, after he descends toward the end of time. His time will be a time of goodness and virtue. Acts of worship will have great value; they will differ in reward according to the variation in time and place.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said , *"By the One in Whose hand is my soul, soon the son of Maryam will descend among you as a just ruler. He will break the cross, kill the pigs, and abolish the Jizyah.* [1] *Wealth will become so abundant that no one will accept it and one prostration will be*

(1) Meaning, he will not accept it from anyone unless he is a *Muslim*; he will not a - cept for the Christians to remain in their religion even if they pay the *Jizyah*.



better than this world and everything in it."

Then Abu Hurayrah ﷺ said, "Recite, if you wish Then Abu Hurayrah ﷺ said: Recite, if you wish:

﴿ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴾

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Eesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being] before his ['Eesa (Jesus)ﷺ or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Eesa (Jesus)] will be a witness against them." [Al-Nisa' 4:159].(1)

What is meant by the words,

"One prostration will be better than this world and everything in it"

is that people will become keen to pray and perform all acts of worship because of their lack of interest in worldly gain, not expecting to live for long and their certainty that the Resurrection is at hand. Their lack of interest in worldly gain will be because they have no need of it.

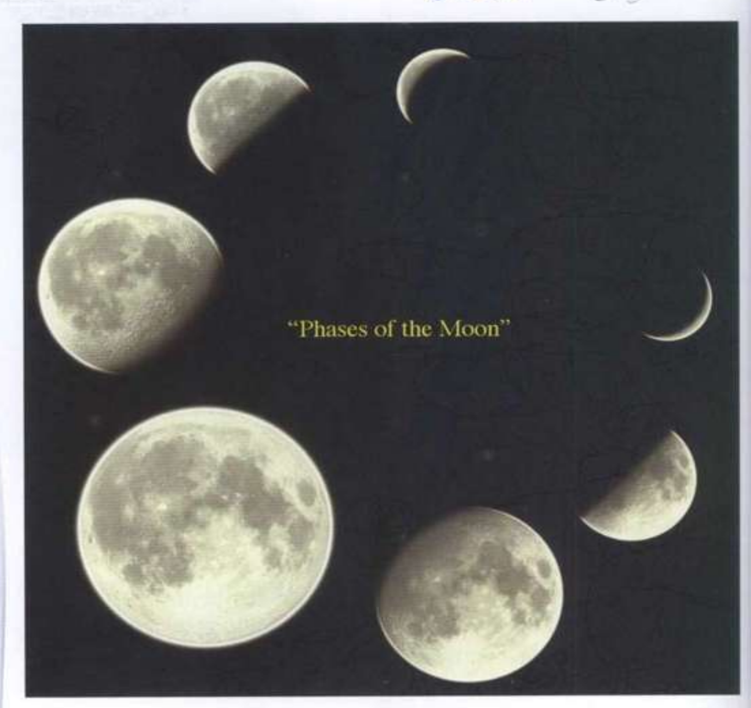
Al-Qaadi 'Iyaad ﷺ said,

"What iS meanT is that the reward for it will be better for the worshipper than his giving this world and everything in it as charity. This will all be because of abundance of wealth during that time and the lack of greed and the lack of need for spending it on Jihad. The prostration referred to here is specific to prostration only, or it may be a metaphor for the prayer. Allah knows best."(2)

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(1) Recorded by Al-Bukhaari and *Muslim.*

(2) Al-Nawawi: *Sharh Muslim,* 2/191.



103 The new moon looking bigger than usual

This refers to the new moon which first appears at the beginning of the month. It starts off small on the first night of the Hijri month, and then gradually becomes bigger until the middle of the month, after which it begins to decrease in size until the end of the month.

One of the signs of the Hour is that the new moon will look bigger



than usual; when the people see the new moon on the first night of the month it will look bigger than usual, and they will see it on the first night as if it is two nights old.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"A sign of the approach of the Hour is that the new moon will look bigger, and when the crescent moon is seen when it is one night old, it will be said that it is two nights old."(1)

We think that this sign has not appeared yet. And Allah knows best.

"Phases of the moon during a Gregorian month"

(1) Recorded by Al-Tabaraani; it has many *Isnaads* and corroborating reports. Al-Sakhaawi said in *Al-Maqaasid*, "They (the reports) strengthen one another."

104 A time when there will be no one left but he will go and live in Al-Shaam (the Levant)

Al-Shaam is the name of an area that today comprises of Syria, Lebanon, Jordan and Palestine. Al-Shaam is the land of Resurrection and gathering, and it is the place where many of the (divine) messages came down. Al-Shaam and its people have a special position and quality. The Prophet ﷺ said,



"If the people of Al-Shaam become corrupt, there is no goodness in you, but a group of my Ummah will still be supported and will not be harmed by those who desert them until the Hour begins."[1]

Hence the Prophet ﷺ enjoined living in Al-Shaam, because before the Hour begins, Al-Shaam will be a stronghold and place of settlement for the *Muslims*. Abu'l-Darda' ؓ narrated that the Messenger of Allah ﷺ said,

"The camp of the Muslims on the day of the great battle will be in Al-Ghootah, beside the city called Damascus, one of the best cities of Al-Shaam."[2]

What is meant by the camp here is the stronghold of the *Muslims* and

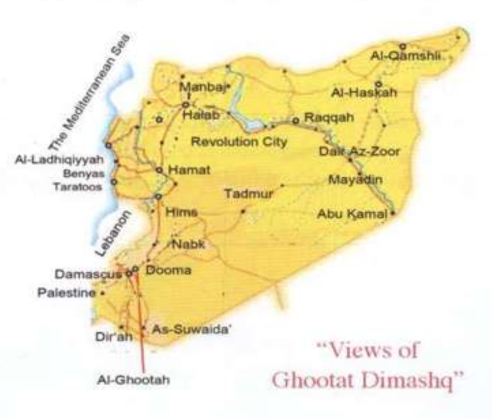
(1) Recorded by Al-Tirmidhi from the *Hadeeth* of Mu'aawiyah ibn Qurrah from his father. Al-Tirmidhi called it a *Saheeh Hasan Hadeeth*.

(2) Recorded by Ahmad and Abu Dawood in Al-Sunan; classified as *Saheeh* by Al-Albaani in *Saheeh Abi Dawood*.

the place where they will gather on the day of the battle, i.e., the great battle between the *Muslims* and Christians.

Al-Ghootah is known today as Ghootat Dimashq; Dimashq or Damascus is a well-known city, and is the current capital of Syria.

The great battle, which is mentioned in the *Hadeeth*, will either take place prior the coming of the Mahdi, or during his time, or some other time. The Prophet ﷺ encouraged people to live in Al-Shaam, because it is the land of gathering and the camp of the believers. One of the Companions of the Messenger of Allah ﷺ asked to which land he should migrate and live in, and he told him to go to Al-Shaam.



"Views of Ghootat Dimashq"

Bahz ibn Hakeem narrated from his father that his grandfather said, "I said, 'Messenger of Allah, where do you instruct me to go?' He said, 'There,' and he pointed towards Al-Shaam."[1] Before the Hour begins, most of the believers will migrate to it and there will not be any of them left but he will go and live in Al-Shaam.

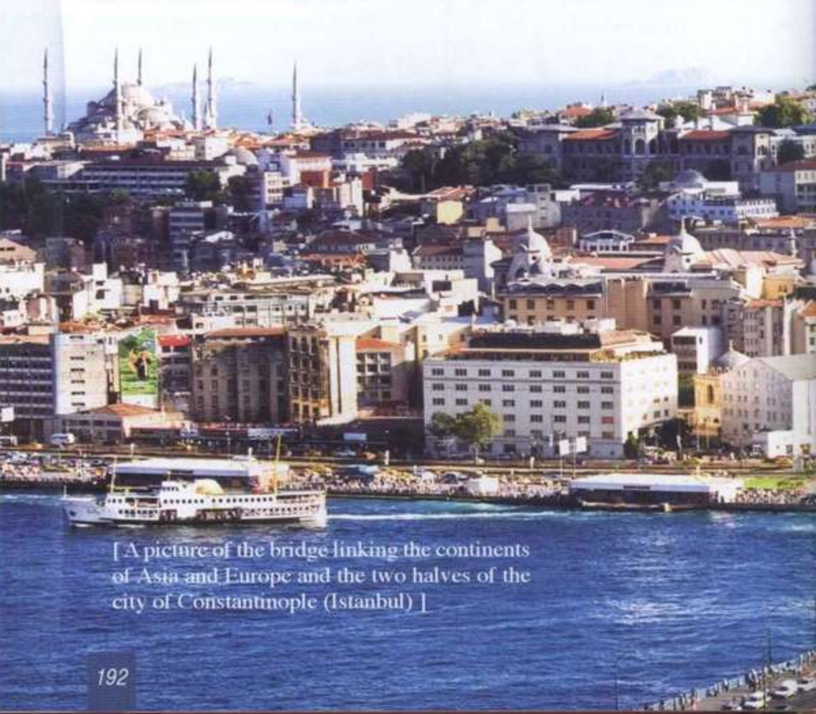
It was related that 'Abd-Allah ibn 'Amr said, "There will come a time when there will be no believer left but he will go and live in Al-Shaam."[2]

(1) Recorded by Al-Tirmidhi who called it a *Saheeh Hasan Hadeeth*; it was also cla - sified as *Saheeh* by Al-Haakim.

(2) Recorded by Ibn Abi Shaybah as a *Mawqoof* report, but it is not proven to be a *Marfoo'*. The narrator could not have said this on the basis of his own opinion (i.e., he must have heard it from the Prophet (ﷺ)) so it has the same status as a *Marfoo'*report, and there is nothing wrong with narrating it with its *Isnaad* as a *Mawqoof* report.

105 - 106
A great battle between the *Muslims* and the Romans
The conquest of Constantinople

The history of the *Muslims* and the Roman Christians is filled with events of war and peace, truce and fighting. The relationship between the *Muslims* and the Romans today is not as stable; rather it alternates between peace and war. The Prophet ﷺ related to us that one of the signs of the Hour is a major war between the *Muslims* and the Romans,



[A picture of the bridge linking the continents of Asia and Europe and the two halves of the city of Constantinople (Istanbul)]

which will occur before the appearance of the Mahdi. The Prophet ﷺ called it the great battle, in which the *Muslims* will be victorious, then they will go and conquer Constantinople, then the Dajjaal will appear.

Mu'aadh ibn Jabal ؓ narrated that the Messenger of Allah ﷺ said,

"When Jerusalem flourishes, Yathrib will be in ruins; when Yathrib is in ruins, the great battle will occur; when the great battle occurs, Constantinople will be conquered; and when Constantinople is conquered, the Dajjaal will appear."(1)

The Prophet ﷺ said,

(1) Recorded by Abu Dawood and Al-Tirmidhi; classified as *Hasan* by Al-Albaani in *Saheeh Abi Dawood.* 'Abd Al-Rahmaan ibn Thaabit is the only one who narrated this from his father from Makhool.





"The Romans will enter into a peace treaty with you, then you both will join together to fight another enemy, and will be victorious; you will collect the spoils of war and be safe. Then you will come back until you will stop in a meadow with many hillocks. One of the Christians will raise the cross and will say, 'The cross has prevailed.' Then a man among the Muslims will become angry and will go and break the cross. Then the Romans will break (the treaty) and will gather for the fierce battle."

Some of them added,

"The Muslims will rush to their weapons and they will wash, and Allah will honour that group with martyrdom."(1)

Saheeh Muslim contains details of this battle. Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until the Romans camp at Al-A'maaq

(1) Recorded by Abu Dawood with a *Saheeh Isnaad.*

or Daabiq [a place near Aleppo in Syria where the battle will take place], and an army composed of the best people on earth during that time will go out from the city [1] *to meet them. When they arrange themselves in ranks, the Romans will say, 'Do not stand between us and those who were taken captive from us; let us fight them.*[2]*' The Muslims will say, 'No, by Allah, we will never let you reach our brothers.' They will then fight and one third [of the Muslim army] will flee, whose repentance will never be accepted by Allah; one third [of the Muslims] will be killed and they will be the best of martyrs before Allah; and [the remaining] one third will prevail and will never succumb to any Fitnah, and they will conquer Constantinople. While they are dividing the spoils, having hung their swords on the olive trees, Satan will shout out among them, 'The (false) messiah [the Dajjaal] has taken your place among your families.' So they will march, but that will be a false alarm. When they reach Syria, he [the Dajjaal] will emerge."*[3]

The details of this campaign are related in another narrations where the Prophet ﷺ said,

"The Hour will not begin until shares of inheritance are no longer distributed and no one rejoices over the war booty." Then he gestured with his hand like this, in the direction of Syria, and said, "An enemy will gather against the people of Islam and the people of Islam will gather against them. (Ibn Mas'ood ؓ said: The Romans) Then there will be a retreat. The Muslims will send out a detachment to fight to the death and to not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a

(1) Meaning the city of Damascus.

(2) This indicates that there will have been previous wars between the *Muslims* and the Romans, and the *Muslims* were victorious and took captives from the Romans, and the captives became *Muslim* and joined the *Jihad*.

(3) Recorded by *Muslim*.



detachment to fight to the death and not return unless they are victorious. They will fight until nightintervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until evening comes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then on the fourth day, the rest of the Muslims will set out to join them (i.e., the Muslims will come together from different places), and Allah will decree that the enemy be routed, and they will be killed in a manner the like of which will never been seen [or he said: the like of which has never been seen]. If a bird were to fly over their flanks, it would not reach the end of them before falling down dead. Out of every group of one hundred relatives, you will find only one man left

alive, so what joy can there be in war booty, and what inheritance can be divided out? While they [the Muslims] are like that, they will hear of an even greater calamity. The cry will reach them that the Dajjaal has taken your place among your families. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts."

The Messenger of Allah ﷺ said,

"I know their names, the names of their fathers, and the colour of their horses. They will be the best horsemen on the face of the earth at that time – or among the best horsemen on the face of the earth at that time."(1)



The gathering place for the *Muslim* army for that great battle will be the city of Damascus, in Al-Ghootah. They will be the best army on the face of the earth at that time, and Allah will grant them victory over the Romans.

Abu'l-Darda' ﷺ narrated that the Messenger of Allah ﷺ said,

"The camp of the Muslims on the day of the great battle will be in Al-Ghootah, beside a city called Damascus, one of the best cities in Al-Shaam."

According to another narration, the Prophet ﷺ said,

"On the day of the great battle, the camp of the Muslims will be in a land called Al-Ghootah, in which there is a city called

(1) Narrated by Ahmad and *Muslim*.

Damascus, [it will be] the best place for the Muslims to live during that time."[1]

The *Muslim* conquest of Constantinople will occur without any fighting; their weapons on that day will be the *takbeer* (Allahu-Akbar) and *Tahleel* (*Laa ilaaha ill-Allah*), and they will be under the leadership of the Mahdi.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"Have you heard of a city, one side of which is on land and the other is across the sea?" They said, "Yes, Messenger of Allah." He said, "The Hour will not begin until seventy thousand of Banu Ishaaq attack it. When they come to it, they will halt and will not fight with weapons or fire arrows. They will say: Laa ilaaha ill-Allah and Allahu Akbar, and one of its two sides will fall."

Thawr ibn Yazeed ﷺ said, "I do not know but that he said, 'The side that is across the sea. Then they will say a second time, *Laa ilaaha ill-Allah and Allahu Akbar*, and the other side will fall. Then they will say a third time: *Laa ilaaha ill-Allah and Allahu Akbar*, and it will be opened for them, and they will enter it and take the booty. When they are dividing out the booty, a cry will come to them, saying the Dajjaal has appeared, and they will leave everything and go back.'"[2]

Al-Nawawi ﷺ related that Al-Qaadi said,

"This is how it is narrated in all the manuscripts of Saheeh Muslim, "from Banu Ishaaq".

Some of them said: What is known is the phrase "from Banu Ismaa'eel". This is what is indicated by the context of the *Hadeeth*, because it is referring to the Arabs, and this city is Constantinople.

One of the indications that what is meant is the Arabs, who are the sons of Ismaa'eel, is what is related in the *Hadeeth* of Dhu Makhmar ﷺ, that the Romans will say to their companion, "We will take care of the Arabs for you." Then they will break the treaty and gather for the great battle. This indicates that the great battle will be between the Arabs and

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(1) Recorded by Ahmad, Abu Dawood and Al-Haakim, who said that its *Isnaad* is *Saheeh*. Al-Dhahabi agreed with him and Al-Mundhiri concurred.

(2) Recorded by *Muslim*.

the Romans.

The apparent meanings of the *Hadeeths* on this topic also indicate this, and those who will be involved in the fighting during the great battle are the ones who will conquer Constantinople.

That is also indicated by the words of the Prophet ﷺ found in the *Hadeeth* of 'Amr ibn 'Awf ﷺ, "Then a group of *Muslims* from the Hijaz will come out to them." This indicates that they are the sons of Ismaa'eel, not the sons of Ishaaq. Allah knows best.[1]

107 - 108

No inheritance will be divided the people will not rejoice over booty

These two signs will appear at the end of time, when a great deal of killing and fighting will exist, and wars with the Christians will become intense.

'Abd-Allah ibn Mas'ood ﷺ narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until inheritance is no longer divided and people do not rejoice over booty." Then he gestured like this towards Syria.

We have explained that in the previous sign.

(1) See: *Ithaaf Al-Jamaa'ah bima Jaa'a fi'l-Fitan wa'l-Malaahim wa Ashraat Al-Saa'ah*, by Shaykh Hammood Al-Tuwaijri, 1/401.

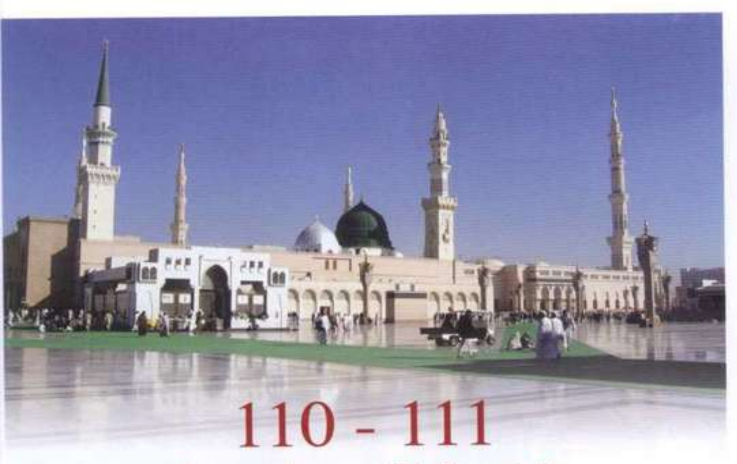
109 People will go back to ancient weapons and mounts

We have seen this in [the battles described in] Minor Signs 105 and 106 above. The Prophet ﷺ said,

"While they are like that, they will hear of an even greater calamity. The cry will reach them, 'The Dajjaal has taken your place among your families.' So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts." The Messenger of Allah ﷺ said, "I know their names, and the names of their fathers, and the colour of their horses. They will be the best horsemen on the face of the earth at that time or among the best horsemen on the face of the earth at that time."(1)



(1) Recorded by Ahmad and *Muslim*.



110 - 111
Jerusalem will flourish Madeenah will be in ruins, devoid of inhabitants and visitors

Mu'aadh ibn Jabal ﷺ narrated that the Messenger of Allah ﷺ said, *"When Jerusalem flourishes, Yathrib will be in ruins; when Yathrib is in ruins, the great battle will occur; when the great battle occurs, Constantinople will be conquered; and when Constantinople is conquered, the Dajjaal will appear." Then Mu'aadh ibn Jabal ﷺ struck the thigh or shoulder of the one to whom he was speaking with his hand and said, "This is as true, as you are sitting here."*(1)

What is meant by Yathrib being in ruins is that Al-Madeenah Al-Munawwarah will be devoid of inhabitants and visitors.

According to another narration, the Messenger of Allah ﷺ said,

(1) Recorded by Abu Dawood; it is a *Hasan Hadeeth*, as stated above



"Bayt al-Maqdis (Jerusalem)"

"The great battle, the conquest of Constantinople, and the emergence of the Dajjaal will all happen within seven months."[1]

These events which the Prophet ﷺ mentioned in this *Hadeeth* will occur sequentially, one after another. The flourishing of Jerusalem means that it will be developed and expanded with many buildings, and will attract people to come and live there. That will be followed by the ruin of Yathrib, which is Al-Madeenah Al-Munawwarah, as people will no longer want to live there, so the expansion of its buildings will stop. This is happening today in the City of the Prophet, as the number of people residing in that city is decreasing as many people are moving away from it to other cities.

The *Hadeeth* says,

"Madeenah is going to be abandoned when it is in the best shape

(1) Recorded by Al-Tirmidhi with a *Da'eef Isnaad*.

it has ever been, until a dog or a wolf will come in and urinate on one of the pillars of the mosque or on the minbar (pulpit)." They asked, "Messenger of Allah, to whom will the crops belong at that time?" He said, "To Al-'awaafi: the birds and wild animals."[1]

The flourishing of Jerusalem can be interpreted as meaning that it will become the seat of the caliphate toward the end of time, as it mentions in the *Hadeeth* of 'Abd-Allah ibn Hawaalah Al-Azdi, who said,

"The Messenger of Allah ﷺ sent us on foot, and we came back without having captured any booty. He could see on the exhaustion on our faces, so he stood before us and said, 'Allah, do not let them be dependent on me, lest I am unable to help them; do not leave them dependent upon themselves, lest they be unable to help themselves; do not leave them dependent on people lest the people give themselves precedence over them.' Then he put his hand on my head and said, 'Son of Hawaalah, if you see the caliphate settle in the holy land, [then know that] soon there will be earthquakes, troubles, and calamities, and on that day the Hour will be closer to the people than this hand of mine is to your head.'"[2]

In the *Hadeeth* it says,

"The destruction of Yathrib will be followed by a great battle."

This will be the great battle between the *Muslims* and the Roman Christians, which will cause a great deal of death. After that battle will be the conquest of Constantinople, namely Istanbul, which is one of the largest cities of Turkey today. Right after that the Dajjaal will appear.

(1) Recorded by Maalik in *Al-Muwatta'* with this wording. The *Hadeeth* also appears in *Bukhari* and *Muslim*, without mention of the dog or wolf. The mention of the dog is *Munkar* (odd).

(2) Recorded by Ahmad and Abu Dawood; classified as *Saheeh* by Al-Albaani in *Saheeh Abi Dawood*.

112 Madeenah will be cleansed of its evil people as the bellows eliminates the dross of iron

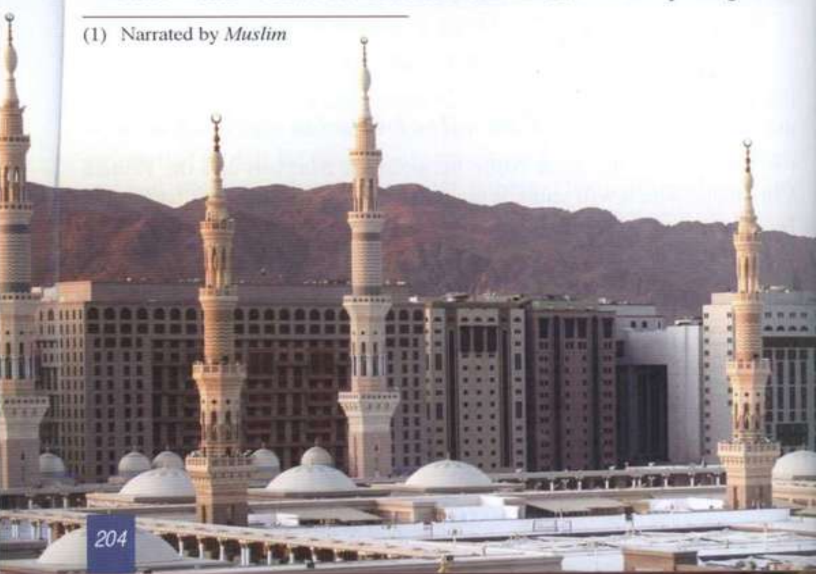
This is one of the signs of the Hour, which will follow the previous sign, namely the destruction of Madeenah and it being emptied of its people.

Madeenah grew and flourished after the Prophet's ﷺ migration to it. Over the years the number of inhabitants and buildings has increased, but the Prophet ﷺ related to us that one of the signs of the Hour is that people will no longer want to live in it.

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said, *"There will come a time when a man will call his paternal cousin and his relative, saying, 'Come to a life of ease, come to a life of ease,' but Madeenah is better for them, if they only knew. By Hour will not begin until Madeenah eliminates its evil ones as the bellows eliminates the dross of iron."*[1]

Once when 'Umar ibn 'Abd Al-'Azeez ؓ was departing from

(1) Narrated by *Muslim*



Madeenah, he turned to face Muzaahim, his freed slave, and said,

"Muzaahim, are you afraid that we may be among those who will be eliminated from Madeenah?"

This does not mean that the one who lives in Madeenah and then moves from there is considered as one of the evil people. Some of the best Companions moved from Madeenah and went to other places for the sake of jihad and da'wah.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"They will leave Madeenah in the best shape it was ever in, and no one will enter it except Al-'awaafi."[1]

Al-'awaafi means birds and wild animals.

What is meant is that people will leave Madeenah when it is possible to live there, its crops will be good and living there will be good. But there will be turmoil and hardship that makes people gradually leave and move elsewhere, until there is no one left in it; its houses, streets, and mosques will become empty and animals will enter its mosques and urinate in them with no one to prevent them because the place is devoid of people.

(1) Agreed upon



113 Removal of the mountains from their places

Allah, may He be Glorified and Exalted, has fixed the mountains to stabilise the earth. But the Prophet ﷺ has told us that one of the signs of the Hour will be the removal of the mountains from their places. This will either happen in an absolute sense, as a result of a landslide or thunderbolt, or it will be as a result of people's actions, such as construction and levelling of mountains, as is happening nowadays in a number of places on earth.

Or it may be the result of the destruction of the mountains and a great deal of rock falls, as has occured on numerous occasions.

Samurah ﷺ narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until the mountains are moved from their places and you see great calamities which you have never seen before."[1]

(1) Narrated by Al-Tabaraani; classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, no. 3061.

114 The appearance of a man from Qahtaan who will be obeyed by the people

One of the signs of the Hour toward the end of time will be the appearance of a man from Qahtaan, a well-known Arab tribe. The people will rally behind him and obey him, being united under him. That will happen when times change.

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"The Hour will not begin until a man emerges from Qahtaan who will drive the people with his stick."[1]



What is meant by, "he will drive the people with his stick" is a metaphor for the people submitting to him and accepting and agreeing upon his leadership. It does not mean that he will use a stick; rather it is a metaphor for their obedience to him and his control over them. However, mentioning it indicates that he may be harsh and tough with them.

It seems that this man will be righteous, because of what was narrated from Ibn 'Abbaas ﷺ,

"... and a man from Qahtaan, all of whom are righteous."[2]

The fact that he will be from Qahtaan, meaning, a free man, means that he will be someone other than the man called Jahjaah who will also appear, as Jahjaah will be a freed slave.

(1) Agreed upon.

(2) Recorded by Abu Nu'aym in *Al-Fitan*. Al-Haafiz said in *Al-Fath@* (10/301): Its *Isnaad* is *Jayyid*.

115 Appearance of a man called Al-Jahjaah

At the end of time there will appear men who will have power and control among the people. The Prophet ﷺ mentioned some by name and described others; one of these will be a man who is called Al-Jahjaah.

Abu Hurayrah narrated that the Messenger of Allah ﷺ said,

"Night and day will not cease until a man, who is a freed slave, called Al-Jahjaah gains power."[1] According to another report, his name is Al-Jahjal.

Al-Haafiz رحمه الله said in *Al-Fath*,

"The origin of the name Jahjaah means shouting."

116 - 117 - 118 - 119 Wild animals and inanimate objects will speak – The end of a whip will speak – A shoelace will speak – A man's thigh will give news of his family

The Prophet ﷺ related to us that among the signs of the Hour is that wild animals will speak, the end of a whip will speak, a shoelace will speak, and a man's thigh will speak!

Abu Sa'eed Al-Khudri رضي الله عنه narrated that the Messenger of Allah ﷺ said, "By

(1) Recorded by *Muslim*.





the One in Whose Hand is my soul, the Hour will not begin until wild animals speak to men, until the end of a man's whip and his shoelace speak to him, and his thigh tells him news of his family after he left."[1]

"Until wild animals speak," refers to animals such as lions, wolves, and all kinds of predators. "Man" here refers to human beings in general, whether believers or disbelievers.

These two signs, the end of a man's whip speaking and his thigh telling him what news of his family after he left them, are that have not yet occurred. Allah knows best. But they will occur, because the one who spoke regarding them was the Messenger of Allah ﷺ, who conveyed it from his Lord, may He be Glorified and Exalted.

Some researchers have stated that what is meant by the end of the whip, the shoelace, and the thigh speaking are modern means of communication that have been invented in our own era, such as mobile phones and means of listening which can transmit the smallest and faintest sounds.

It has also been suggested that this should be understood according

(1) Recorded by Al-Tirmidhi, who said it is *Hasan Ghareeb*. It was classed as *Saheeh* by Ibn Hibbaan and Al-Haakim.



to the apparent meaning, which is that whips, shoelaces, and thighs will speak real words. Allah knows best.

As for wild animals speaking, this occurred during the time of the Prophet ﷺ

Abu Sa'eed Al-Khudri said, "While a Bedouin was tending his sheep in the vicinity of Madeenah, a wolf attacked and took one of his sheep. The Bedouin caught up with the wolf, saved the sheep from it and tried to scare it off, but the wolf refused to leave. Then it sat down, wagging its tail and talking to him. The wolf said, 'You have taken the provision that Allah granted to me.' The shepherd said, 'I am amazed that a wolf is wagging its tail and speaking to me!' The wolf said, 'By Allah, you are forgetting something more amazing than that.' The shepherd asked, 'What is more amazing than that?' The wolf answered, 'The Messenger of Allah ﷺ is in Al-Nakhlatayn, between the two lava fields, telling the people news of what happened in the past and what will happen in the future.' The Bedouin drove his sheep to a safe place in Madeenah, then went to the Prophet ﷺ and knocked on his door. When the Prophet ﷺ had finished





praying, he asked, 'Where is the Bedouin with the sheep?' The Bedouin stood up and the Prophet ﷺ said, 'Tell the people what you heard and saw.' The Bedouin related to the people what he had seen and heard from the wolf. The Prophet ﷺ said,

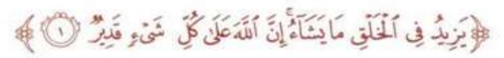
'He has told the truth - [these are] signs which will come before the Hour. By the One in Whose Hand is my soul, the Hour will not begin until one of you leaves his family and his shoe, his whip, or his stick tell him news of his family after he left.'"(1)

The speech of cattle has also occurred

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said,

"While a man was driving a cow, he placed a load on its back. The cow turned to him and said, 'I was not created for this; rather I was created for tilling.'" The people said, "Subhaan Allah!" We were amazed that a cow could talk. The Messenger of Allah ﷺ said, "I believe it, and so do Abu Bakr and 'Umar."(2)

The speech of wild animals and other creatures mentioned in the *Hadeeth* is speech in the literal sense, according to the apparent meaning. Allah knows best. Allah said:



"He increases in creation what He wills. Verily, Allah is Able to do all things." [Faatir 35:1]

(1) Recorded by Ahmad. Ibn Katheer said in *Al-Bidaayah wa'l-Nihaayah* (6/159), "This is according to the conditions of the authors of *Al-Sunan*, although they [Al-Bukhaari and *Muslim*] did not record it."
(2) Recorded by *Muslim*.



120 - 121

The Hour will not begin until Islam diminishes - The Qur'an will disappear from the *Mus-hafs* and from people's hearts

One of the signs of the approach of the Hour is that Islam will diminish and its teachings and symbols will be erased [from existence] because of turmoil, sin, and ignorance. Fasting and prayer will not longer be practiced by the people and the Qur'an will be taken away from people's hearts, not even a single Verse of it will remain on earth. Ignorance will become so widespread among the people that old men and women will say, "We remember our fathers saying these words, *Laa ilaaha ill-Allah*, so we also say them."

Hudhayfah ﷺ narrated that the Messenger of Allah ﷺ said,

"Islam will wear out as colour wears out on a garment, until no one knows what fasting, prayer, Hajj, and charity (Zakaah) are. The Book of Allah will be taken away at night and not one Verse

of it will remain on earth. There will be some people left, old men and women, who will say, 'We saw our fathers saying these words, Laa ilaaha ill-Allah, so we also say them.'"

When Hudhayfah ﷺ narrated this *Hadeeth* to those around him they were amazed. Silah ibn Zafar, the one who narrated it from him, asked, "Hudhayfah, what good will (saying) *Laa ilaaha ill-Allah* do them, when they do not know what fasting, charity and *Hajj* are?" Hudhayfah ﷺ turned away from him. He repeated his question three times, and Hudhayfah ﷺ turned away from him each time. Then he turned to him on the third time and said, "Silah, it will save them from Hell."

"Wear out," means that it will disappear and be erased; nothing of it will remain. What it means is that its visible symbols will disappear from among the people.



"An example of ancient cloth with colours and lines which would disappear if it were washed a great deal"

"Colour on a garment," refers to the patterns and adornment that are drawn on a garment, which fade due to constant washing.

"The Qur'an will be taken away at night," means it will be taken away from the heart of people and from the Mushafs; [this will occur] when people neglect it and do not recite it or worship Allah by reciting it.

This sign has not yet appeared, and Islam is still spreading, praise be to Allah.

122 An army that will seek to attack the Ka'bah and will be swallowed up by the earth, from the first to the last of them

The Prophet ﷺ related to us that an army will come seeking to attack the Sacred House, in order to capture a man, who will be the Mahdi, from Quraysh in order to punish him. However, Allah will cause the earth to swallow the entire army, from the first person to the last. The army will be from the *Ummah* (nation) of the Prophet ﷺ, and they will be resurrected according to their intentions.

'Ubayd-Allah ibn Al-Qibtiyyah said, "Al-Haarith ibn Abi Rabee'ah, 'Abd-Allah ibn Safwaan and I entered upon Umm Salamah, the Mother of the Believers, ؓ, and asked her about the army which will be swallowed by the earth. This was during the days of 'Abd-Allah ibn



Al-Zubayr, ﷺ, during his fight with Al-*Hajj*aaj ibn Yoosuf, when he had fortified himself in the Sacred House in Makkah. She said, 'The Messenger of Allah ﷺ said,

"A person will seek refuge in the House and an army will be sent after him. When they are on a plain they will be swallowed by the earth." I asked, "Messenger of Allah, what about those who was forced [to join that army]?" He said, "They will be swallowed with them, but on the Day of Resurrection they will be raised according to their intention."'"(1)

According to another narration where the Prophet ﷺ mentioned the army that will be swallowed by the earth, Umm Salamah ﷺ said,

"Perhaps there will be among them one who was forced?" He said, "They will be resurrected according to their intentions."(2)

He mentioned them being resurrected on the basis of their intentions, as among them will be those who were forced or those who were simply travelling companions or traders. The reason for all of their destruction is because their accompanying the evildoers is a bad thing, as the calamity affects everyone when they are together. However, each one, on the Day of Ressurrecton, will be brought to account according to his intention.

Within this *Hadeeth* is also a warning against keeping company with evil people. It indicates that the one who accompanies the evildoers willingly is deserving of the same punishment as them.

This *Hadeeth* also indicates that Allah will cause the earth to swallow them before they reach the Ka'bah.

From the narrations it can be understood that this army will try to attack the Ka'bah in search of someone who is seeking refuge there, namely the Mahdi, Muhammad ibn 'Abd-Allah, so Allah will protect and honour him by causing this army to be swallowed by the earth.

'Aa'ishah ﷺ narrated that the Messenger of Allah ﷺ was once startled in his sleep, so we said,

"Messenger of Allah, you did something in your sleep that you did not do before." He said, "Strange it is that some people from my Ummah will head towards this House in pursuit of a man

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(1) Recorded by *Muslim*.
(2) Recorded by Al-Tirmidhi.

from Quraysh who has sought refuge there. When they are in the plain they will be swallowed by the earth.' We said, 'Messenger of Allah, there may be all sorts of people on the road.' He said, 'Yes, among them will be those who are there by choice, those who were forced to join, and the travellers. They will all be destroyed as one, but they will be raised in different states; Allah will raise them according to their intentions.'"(Recorded by *Muslim*)

According to another narration she said that the Messenger of Allah ﷺ said,

"An army will [come to] attack the Ka'bah, and when they are in a plain they will be swallowed by the earth, all of them." I ['Aa'ishah ﷺ] asked, "Messenger of Allah, how can the earth swallow all of them when there may be among them those who may are merchants and people who do not belong to them?" He said, "They will all be swallowed by the earth, from the first person to the last, and they will be resurrected according to their intentions.'"(Recorded by Al-Bukhaari.)

Concerning the Mahdi, more details about him and the events that will occur during his time will be mentioned below.[1]

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(1) See *Minor Sign* 131.

123 *Hajj* to the sacred House of Allah will be abandoned

One of the events that will occur toward the end of time will be turmoil which will divert people away from their religion; there will come a time when *Hajj* and '*Umrah* to the Ka'bah will be abandoned.

Abu Sa'eed Al-Khudri ﷺ narrated that the Messenger of Allah ﷺ said, *"The Hour will not begin until Hajj to the House is no longer performed."*(1)

However, this sign will come very close to the end, as after [the defeat of] Ya'jooj and Ma'jooj, *Hajj* will still be performed.

Abu Sa'eed Al-Khudri ﷺ narrated that the Messenger of Allah ﷺ said, *"Hajj and 'Umrah to this House will continue after the appearance of Ya'jooj and Ma'jooj."* (Narrated by Al-Bukhaari)

It is possible that what is meant by the words, *"The Hour will not begin until Hajj to the House is no longer performed"* is that *Hajj* will cease for a while because of wars, and will resume once more [during time of peace].

It may also mean that some people will prevent pilgrimage to the Sacred House. Allah knows best.

(1) Recorded by Abu Ya'la, Ibn Hibbaan, and Al-Haakim, who said that it is *Saheeh* according to the conditions of [Al-Bukhaari and *Muslim*].



124 Some Arab tribes will go back to worshipping idols



The Arabian Peninsula was a place of *Shirk* (polytheism) and idol worship, then Allah, may He be glorified and exalted, enabled His Prophet ﷺ with support so that he could eradicate the idols and proclaim the oneness of the All Knowing Sovereign.

But as the Hour approaches people will turn away from religion and lose interest in knowledge; some of them will go back to worshipping idols, which is one of the signs of the Hour.

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

'The Hour will not begin until the backsides of the women of Daws wobble (as they go) around Dhu'l-Khalasah.'"[1]

Dhu'l-Khalasah is an idol that was worshipped by the tribe of Daws during the pre-Islamic era..

What is meant is that their backsides will wobble as they circumambulate the idol of Dhu'l-Khalasah, i.e., they will become disbelievers and will go back to worshipping and venerating idols.

The original territory of the tribe of Daws is in the south west of the Arabian Peninsula.

(1) Narrated by *Al-Bukhaari* and *Muslim*.



125 The tribe of Quraysh will die out

Quraysh is one of the Arab tribes, and are the descendants of Fihr ibn Maalik ibn Al-Nadr ibn Kinaanah. Quraysh is a name that was given to his descendants and comes from the word *Al-Taqaarush*, which means trade, because they were traders.



Distribution of the tribes of Arabia before Islam

Distribution of the tribes of Arabia today

Quraysh is an accumulation of a number of clans: Banu'l-Haarith ibn Fihr, Banu Judhaymah, Banu 'Aa'idhah, Banu Lu'ayy ibn Ghaalib, Banu 'Aamir ibn Lu'ayy, Banu 'Adiyy ibn Ka'b ibn Lu'ayy, Banu Makhzoom, Banu Tameem ibn Murrah, Banu Zuhrah ibn Kilaab, Banu Asad ibn 'Abd Al-'Uzza, Banu 'Abd Al-Daar, Banu Nawfal, Banu 'Abd Al-Muttalib, Banu Umayyah, Banu Hishaam, and others.

After Islam Quraysh divided into many clans, such as the Bakris, the 'Umaris, the 'Uthmaanis, the 'Alawis, and others.

Their original homeland is the Arabian Peninsula, but they scattered widely throughout different regions.

The Prophet ﷺ said that they would decrease in number until they either extinct or near to extinction.

Abu Hurayrah narrated that the Messenger of Allah said,

"The quickest tribe to die out will be Quraysh. Soon a woman will pass by some shoes and will say: 'These were the shoes of a Qurashi.'"(1)

This is supported by the words of the Prophet.

"'Aa'ishah, your people will be the quickest of my Ummah to follow me."(2)

This has been discussed previously.

126

Destruction of the Ka'bah at the hands of a man from Abyssinia





One of the signs of the Hour is the destruction of the *Qiblah* of the *Muslims*, referring to the Holy Ka'bah; it will be destroyed toward the end of time by a black man from Abyssinia known as Dhu'l-Suwayqatayn (one with skinny legs) because his legs will be small and thin. He will destroy it stone by stone, strip its cover, and take its adornments.

(1) Recorded by Ahmad and Abu Ya'la. Al-Haythami said in *Majma' Al-Zawaa'id*, "The men of Ahmad and Abu Ya'la are the men of *Saheeh*. It was also classed as *Saheeh* by Ahmad Shaakir and Al-Albaani.

(2) *Minor Sign* no. 82.

'Abd-Allah ibn 'Amr ibn Al-'Aas narrated that the Messenger of Allah ﷺ said,

"Leave the Abyssinians alone so long as they leave you alone; no one will dig up the treasure of the Ka'bah except for Dhu'l-Suwayqatayn the Abyssinian."(1)



"Abyssinia (Ethiopia)"

According to another narration, *"The Ka'bah will be destroyed by Dhu'l-Suwayqatayn from Abyssinia."*(2)



'Abd-Allah ibn 'Abbaas narrated that the Messenger of Allah ﷺ said, *"It is as if I can see him now, a bow-legged black man, knocking it down stone by stone,"* referring to the Ka'bah.(3)

'Abd-Allah ibn 'Amr narrated that the Messenger of Allah ﷺ said, *"The Ka'bah will be destroyed by Dhu'l-Suwayqatayn from Abyssinia. He will take away its adornments and strip it of its cover. It is as if I can see him, bald with crooked joints, striking it with his shovel or pickaxe."*(4)

(1) Recorded by Abu Dawood, classed as *Hasan* by Al-Albaani in *Al-Saheehah*, no. 772.
(2) Agreed upon.
(3) Recorded by Al-Bukhaari.
(4) Recorded by Ahmad. Ibn Katheer said: This is a *Jayyid Qawiyy Isnaad*.

QUESTION:



It may be asked: How will he destroy it when Allah has made Makkah a sanctuary?

Allah says:

﴿ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ﴾

"Have they not seen that We have made (Makkah) a secure sanctuary."

[Al-'Ankaboot 29:67]

﴿أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا ﴾

"Have We not established for them a secure sanctuary (Makkah)"

[Al-Qasas 28:57]

﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴾

"and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment."

[Al-*Hajj* 22:25]

Allah protected it from the Army of the Elephant, who unbelievers and polytheists, so how will this man be able to gain control of it when it is the *Qiblah* of the Muslims?

THE ANSWER IS:

First: The Sacred House will remain a sanctuary until close to the Hour; however, when the Hour is established and this world will be destroyed, there is nothing in the Verse to say that this sancutary will remain; rather this Verse describes the sacredness of this House at that time when it was a sanctuary.

Second: the Prophet ﷺ indicated that the sanctuary would be violated by its own people (i.e., the *Muslims*).

Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

"Allegiance will be sworn to a man between the Rukn and the Maqaam [1]*, and no one will violate the sanctity of the House except its people (Muslims). When they violate it, then do not ask how much destruction will befall the Arabs. The Abyssinians will come and demolish it and it will never be rebuilt afterwards, and they will take out its treasure."*[2]

During the time of the Army of the Elephant, the people of Makkah, even though they were disbelievers, venerated the Ka'bah and did not violate its sanctity, so Allah protected it against Abrahah and his people.

As for the Abyssinian Dhu'l-Suwayqatayn, he will not destroy it only after its people dared to violate its sanctity and abstain from its care. When they neglect to take care of the House, Allah will cease to support them.

(1) This refers to the Mahdi, and will be discussed in detail below, *Minor Sign* no. 131.

(2) Narrated by Ahmad with a *Saheeh Isnaad*.

127 The sending of a pleasant wind that will take the souls of the believers

After the subsequent coming of the signs of the Hour, and the appearance of major signs, such as the Dajjaal, the descent of 'Eesa ibn Maryam ﷺ and other signs, the beginning of the Hour will be at hand. Allah will send a pleasant wind that will take the souls of the believers, in order to protect them from the fear and panic that will occur when the Hour begins. The Hour will only be established upon the most evil of people.

Al-Nawwaas ibn Sam'aan ﷺ said that the Messenger of Allah ﷺ mentioned the Dajjaal, and he related the *Hadeeth*,

> *"While they are like that, Allah will send a pleasant wind which will seize them beneath their armpits and will take the soul of every believer and every Muslim. The most evil of people will be left and they will fornicate like donkeys* [1] *and upon them the Hour will be established."*[2]

'Abd-Allah ibn 'Amr ﷺ narrated that the Messenger of Allah ﷺ said,

> *"The Dajjaal will appear…then Allah will send a cool wind from the direction of Syria. There will be no one left on the face of the earth in whose heart is an atom's weight of goodness or Faith but it will cause him to die. Even if one of you were to enter the heart of a mountain, it would enter upon him and cause him to die."*[3]

This wind will come after the death of 'Eesa ibn Maryam ﷺ and the appearance of the Dajjaal.

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(1) Meaning that men will have intercourse with women in the presence of others, as donkeys do, and they will not care or feel ashamed of it.

(2) Agreed upon.

(3) Recorded by *Muslim*.



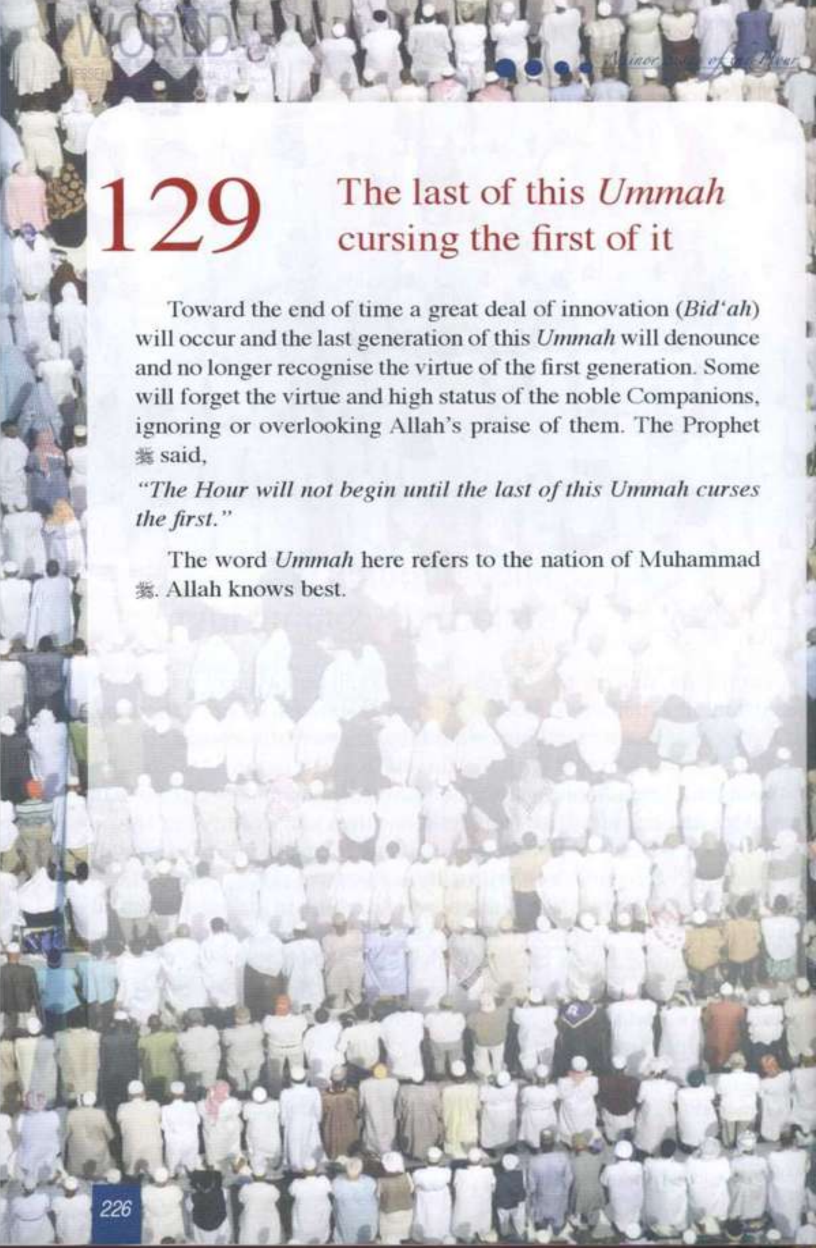
128 The buildings of Makkah becoming high

During the time of the Prophet ﷺ, Makkah had a small number of inhabitants and buildings. But the Prophet ﷺ stated that one of the signs of the Hour is that its buildings would rise above its mountains.

Ibn Shaybah narrated with his *Isnaad* from Ya'la ibn 'Ata' that his father said, "I was holding onto the reins of the mount of 'Abd-Allah ibn 'Amr and he said, 'How will you be when you destroy the House and do not leave one stone on top of another?' They asked, 'Will we still be *Muslims*?' He said, 'You will still be *Muslims*.' They asked, 'Then what?' He said, 'Then it [the Ka'bah] will be rebuilt in the most beautiful way. When you see tunnels built in Makkah and you see its buildings taller than its mountains, know that the matter is close at hand.'"(1)

The words "tunnels built in Makkah" refer to tunnels under the mountains of Makkah and beneath the ground, [such as those made for the] huge pipes [which carry] Zamzam water.

(1) Recorded by Ibn Abi Shaybah and Al-Azraqi in *Akhbaar Makkah*. It has a number of *Isnaads* and is a *Jayyid* report.



129 The last of this *Ummah* cursing the first of it

Toward the end of time a great deal of innovation (*Bid'ah*) will occur and the last generation of this *Ummah* will denounce and no longer recognise the virtue of the first generation. Some will forget the virtue and high status of the noble Companions, ignoring or overlooking Allah's praise of them. The Prophet ﷺ said,

"The Hour will not begin until the last of this Ummah curses the first."

The word *Ummah* here refers to the nation of Muhammad ﷺ. Allah knows best.



130 New means of transportation ... cars

Details of the end of time and some of its inventions are mentioned or indicated in a number of *Hadeeths*. The Prophet ﷺ related to the large number of markets and the quick passage of time. He also related to us what may be understood from it, as some of the scholars said, as referring to cars today. This was suggested by *Imam Al*-Albaani in *Al-Silsilah Al-Saheehah* and others.

Ibn Hibbaan recorded in his *Saheeh* from Ibn 'Umar ﷺ, in a *Marfoo'* report[1], that the Prophet ﷺ said,

"Toward the end, there will be men from my Ummah who will ride on something like comfortable saddles; they will dismount at the doors of the mosques, and their women will be clothed yet naked."

The words "like comfortable saddles" indicate that they will be new forms of transportation that the Prophet ﷺ had not seen, and it seems that they are cars. Allah knows best.

(1) A narration that is directly attributed to the Prophet ﷺ. It includes his words, a - tions, or explicit approval, regardless of the condition of its chain of narrators.

131 The appearance of the Mahdi

Toward the end of time there will exist a great amount of corruption, the spread of injustice, the strong usurping the rights of the weak, and the prevalence of evil people. The believers will hope for a new dawn that will relieve them from this darkness which has filled the earth. Allah will then give permission for Muhammad ibn 'Abd-Allah Al-*Hasan*i Al-'Alawi, the Mahdi, to appear.

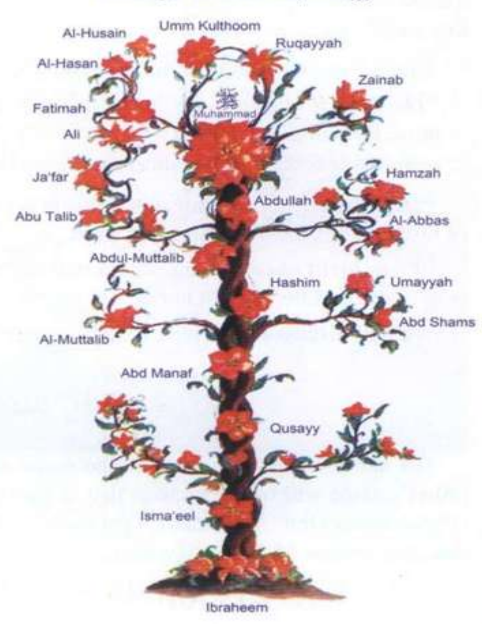
- Who is the Mahdi?
- What will be the cause of his appearance?
- From where will he appear?
- Is he alive now?
- What will he do?
- Who will be his followers?

There are many questions that come to mind when hearing the name Mahdi. We will answer them in a clear and brief manner.



His name and lineage

His name is Muhammad ibn 'Abd-Allah Al-*Hasan*i Al-'Alawi. He will be a descendant of the family of the Prophet ﷺ from Faatimah through Al-*Hasan* ibn 'Ali ﷺ.



Ibn Mas'ood ﷺ narrated that the Prophet ﷺ said,

> *"Even if only one day was left of this world, Allah would make that day long so that He could send a man who is of me or of my family, whose name is the same as my name and whose father's name is the same as my father's name."*[1]

The reason for his appearance

Toward the end of time after the spread of corruption, the prevalence of evil and wrongdoing, and the lack of justice a righteous man will appear. Through his hands Allah will set right the affairs of this *Ummah*. This man is known to *Ahl Al-Sunnah* as the Mahdi. People will gather around him and he will lead the believers in a number of battles; he will be a leader and a ruler.

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(1) Recorded by Al-Tirmidhi and Abu Dawood; classed as *Saheeh* by Shaykh Al-Islam Ibn Taymiyah in *Minhaaj Al-Sunnah*, 4/211.

His description

Abu Sa'eed Al-Khudri ﷺ narrated that the Prophet ﷺ said,

"The Mahdi is of me. He has a high forehead and a prominent nose. He will fill the world with fairness and justice as it was filled with wrongdoing and injustice, and he will rule for seven years."[1]

"High forehead" can mean that his hair has receded from the front of his head or that his forehead is wide.

"Prominent nose" means that it will be long with a pointed tip and bent in the middle; he will not be flat nosed.

We will discuss below how long he will rule.

His attributes

His name will be the same as the name of the Prophet ﷺ, and his father's name will be the same as that of the Prophet's father. His name is Muhammad ibn 'Abd-Allah, a person from the family of the Prophet, descended from Al-*Hasan* ibn 'Ali ﷺ.

The wisdom behind his being descended from Al-*Hasan* ﷺ

Al-*Hasan* was appointed Caliph after the martyrdom of his father 'Ali ibn Abi Taalib ﷺ. The Muslims had two leaders:

- Al-*Hasan* in Iraq, the Hijaaz, and elsewhere Mu'aawiyah ibn Abi Sufyaan ﷺ in Syria and its environs.
- Al-*Hasan* ﷺ ruled for six months and then gave up the caliphate to Mu'aawiyah ﷺ without any worldly returns; doing it for the sake of Allah, and to unite the Muslims under the authority of a single leader, and to avoid bloodshed. Allah rewarded him

(1) Recorded by Abu Dawood (no. 4285) with a *Saheeh Isnaad*



for that [by making the Mahdi come from his descendents]. Whoever gives up something for the sake of Allah, Allah will give him or his descendants something more.[1]



The length of his rule

He will rule the Muslims for seven years, during which the earth will be filled with justice as it was filled before him with injustice and oppression.

During his time the *Ummah* will enjoy great blessings; the earth will bring forth its vegetation, the sky will send down rain, and wealth will be given without measure. We will quote the *Hadeeths* concerning that later.

(1) Ibn Al-Qayyim: *Al-Manaar Al-Muneef*, p. 151.





From where will he appear?

The Mahdi, Muhammad ibn 'Abd-Allah Al-*Hasan*i Al-'Alawi, will appear from the east. When he emerges he will not be alone, rather Allah will support him with people from the east who will strive alongside him to support Islam, as mentioned in the *Hadeeth*.

When will he appear?

Toward the end of time there will be turmoil among people; the Caliphs three sons will fight over the treasure of the Ka'bah, each wanting to capture it for himself, but none of them will succeed.

At that point the Mahdi will appear in Makkah and he will become famous among the people, and allegiance will be sworn to him by the Ka'bah, with a pledge to hear and obey and follow him.

Thawbaan ﷺ narrated that the Messenger of Allah ﷺ said,

"Three will fight one another for your treasure, each one of them being the son of a caliph, but none of them will gain it. Then the black banners will come from the east, and they will kill you in an unprecedented manner." Then he mentioned something that I [Thawbaan] do not remember, then he said, "When you see him, then pledge your allegiance to him even if you have to crawl over the snow."[1]

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(1) Ibn Katheer said (in *Al-Nihaayah*, p. 26): It was narrated only by Ibn Maajah, and this *Isnaad* is *Qawiy Saheeh*. Al-Boosayri said (in *Al-Zawaa'id*, p. 1442): The men of this *Isnaad* are *Saheeh* and *Thiqaat*. It was narrated by Al-Haakim in *Al-Mustadrak*, 4/463/4880, and he said it is *Saheeh* according to the conditions of Al-Bukhaari and Muslim. Others classed the *Hadeeth* as *Dadeeth*, such as Ahmad and Al-Dhahabi in *Al-Mizaan*. Ibn Al-Jawzi deemed it to be fabricated.



Commentary on the *Hadeeth*:

"Each one of them being the son of a caliph," means three men each of whom will have followers. The father of each of these men will be a king, so he will seek power like his father's kingdom.

"Your treasure" refers to the treasure of the Ka'bah, which is gold, and its treasure is said to be beneath it. Or it may mean power, namely ruler-ship and the caliphate. It was also said that it is the treasure of the Euphrates, which is a mountain of gold that will be uncovered when the water level of the Euphrates drops [and changes its course].[1]

QUESTION:



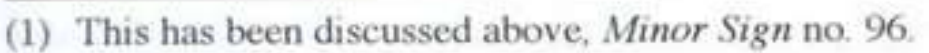
How can we reconcile his appearing in Makkah with the coming of the black banners from the east or Khorasan?

Why is the flag that the Mahdi will carry black?]

Ibn Katheer said, "He will be supported by people from the east who will establish his authority. Their flags will be black because it is a colour that indicates dignity, as the banner of the Messenger of Allah ﷺ was also black and it called Al-'Uqaab.[2]

Abu Sa'eed Al-Khudri ؓ narrated that the Prophet ﷺ said,

"There will emerge among the last of my Ummah the Mahdi. Allah will give him rain and the earth will bring forth its vegetation. Wealth will be divided equally



(1) This has been discussed above, *Minor Sign* no. 96.

(2) *Al-Nihaayah*, p. 27.



among the people; there will be plenty of livestock and the Ummah will become great. He will live for seven or eight [afterwards]."[1]

According to another narration, *"Nothing good will remain in life after he is gone."*[2]

This indicates that after the death of the Mahdi, evil and a great deal of turmoil will once again appear.

Imam Ibn Baaz said,

"The matter of the Mahdi is well known and there are abundant Hadeeths concerning him, which are Mutawaatir and support one another. More than one of the scholars stated that they are Mutawaatir, and that is with regard to the meaning, not the wording, because there are so many different Isnaads, versions, texts, and wordings. This indicates that this promised person is something proven; his appearance is real and his name will be Muhammad ibn 'Abd-Allah Al-'Alawi Al-Hasani, one of the descendants of Al-Hasan ibn 'Ali ﷺ. His rule will be a mercy from Allah to this Ummah toward the end of time. He will appear and establish justice and truth, and forbid oppression and injustice. Through him Allah will bless the Ummah in terms of justice, guidance and support for the people.[3]

(1) Recorded by Al-Haakim with a *Saheeh Isnaad*

(2) Recorded by Ahmad in *Al-Musnad*; its *Isnaad* is *Dadeeth*.

(3) Quoted from *Al-Radd 'ala man kadhdhaba bi'l-Ahaadeeth Al-Saheehah Al-Waaridah fi'l-Mahdi*, by Shaykh 'Abd Al-Muhsin Al-Badr - may Allah preserve him - p. 157-159

Hadeeths narrated concerning the Mahdi

There are authentic *Hadeeths* which mention the appearance of the Mahdi. These *Hadeeths* are of two types:

- Those which mention him by name.
- Those which only mention his attributes.

I shall quote here some of these *Hadeeths*, which are sufficient to establish that he will appear as one of the signs of the Hour.

The number of *Hadeeths* narrated about the Mahdi are fifty, some of which are *Saheeh*, or *Hasan*, and others are *Dadeeth* but supported by corroborating evidence.

The number of other reports are twenty-eight.

Al-Safaareeni(1) , Siddeeq *Hasan* Khan (2) and Al-Haafiz Al-Aabiri(3) stated that the *Hadeeths* regarding the Mahdi reach the level of being *Mutawaatir*.

1. Abu Sa'eed Al-Khudri ﷺ narrated that the Prophet ﷺ said,

"There will emerge among the last of my Ummah the Mahdi. Allah will give him rain and the earth will bring forth its vegetation. Wealth will be divided equally among the people, there will be plenty of livestock and the Ummah will become great. He will live for seven or eight [years]."(4)

2.Abu Sa'eed Al-Khudri ﷺ narrated that the Prophet ﷺ said,

"I give you the glad tidings of the Mahdi. He will be sent when people are divided and there are earthquakes; he will fill the world with justice and fairness just as it was filled with injustice and

(1) *Lawaami' Al-Anwaar Al-Bahiyyah*, 2/84.

(2) *Al-Idhaa'ah li ma kaana wa ma yakoonu bayna Yaday Al-Saa'ah*, 112-113.

(3) Quoted from him and approved by Ibn Al-Qayyim in *Al-Manaar Al-Muneef*, p. 142.

(4) *Mustadrak Al-Haakim*, 4/557-558. He said, "This is a *Hadeeth* with a *Saheeh Isnaad*, although they [Al-Bukhaari and Muslim] did not record it," and Al-Dhahabi agreed with him.

oppression. The inhabitants of heaven and the inhabitants of earth will be pleased with him, and he will divide wealth equally."

He said,

"Allah will fill the hearts of the Ummah of Muhammad by means of his justice, until he will tell the caller to call out, 'Who is in need of wealth?' and none of the people will respond except one man. The Mahdi will say, 'Go to the storekeeper and tell him that the Mahdi commands you to give me wealth.' So he [the storekeeper] will say to him, 'Scoop it up,' then when he has taken what he scooped up, he will say, 'I am the greediest of the Ummah of Muhammad; why can I not be content as they are content?' So he will try to give it back but it will not be accepted from him, instead it will be said to him, 'We will never take back anything that we gave away.' It will remain like that for seven, eight, or nine years, then there will be no good in living after he is gone, or there will be no good in life after he is gone."(1)

"Scoop up," means take with both hands without counting.

"When he acquires what he scoops up," means that when he collects the money and determines the quantity he has before him so that he can take it away.

3. 'Ali ﷺ narrated that the Prophet ﷺ said,

"The Mahdi is one of us, from our family; Allah will prepare him in one night."(2)

Perhaps what is meant by the words, *"Allah will prepare him in one night"* is that Allah will prepare him to become the caliph and will guide and inspire him, and give him the attributes of leadership and wisdom, which he did not possess before.

It is said that the words, *"Allah will prepare him in one night,"* means that He will prepare him and raise him in status in one night or in one hour of the night, so that the decision-makers will agree upon his caliphate."(3)

This means that the Mahdi, Muhammad ibn 'Abd-Allah, will not know himself that he is the Mahdi referred to in the *Hadeeths* until

(1) *Al-Musnad*, 3/37; its men are *thiqaat*. See *Majma' Al-Zawaa'id*, 7/313-314

(2) *Al-Musnad*, 2/58, with a *Saheeh Isnaad*

(3) Stated by Mulla 'Ali Al-Qaari in *Al-Mirqaat*, 5/180.

the people swear allegiance to him and unite behind him. He will not be seeking caliphate and will never think that he was qualified for it. Hence the people will swear allegiance to him when he is reluctant.

The words, "*Allah will prepare him in one night*" does not mean that he will [initially] be misguided and sinning and then Allah will guide him in one night and he will start to lead the people. Not at all, because the Mahdi will lead the people on the basis of legislative knowledge, and he will judge between them and issue religious verdicts, resolve their disputes, and lead them in battle. This knowledge cannot be given in one night unless it is through revelation, and revelation is for the Prophets only, even though he is not a prophet.

Hence it may be that what is meant by Allah preparing him in one night is that He will make him confident that he is the Mahdi being referred to in the *Hadeeths*, and he will be given qualities of leadership.

4. Umm Salamah ﷺ narrated that the Messenger of Allah ﷺ said,

"The Mahdi is from my family, a descendants from Faatimah."(1)

"From my family," means one of the people of the Prophet's household and his descendants.

5. Jaabir ﷺ narrated that the Prophet ﷺ said,

"'Eesa ibn Maryam will descend and Mahdi, who is their ruler, will say, 'Come and lead us in prayer.' He will say, 'No, they are leaders of one another,' as an honour from Allah to this Ummah."(2)

This *Hadeeth* means that the Dajjaal will appear during the time of the Mahdi; 'Eesa ﷺ will descend [from heaven] and kill the Dajjaal, and the Mahdi will still be leading the believers. So 'Eesa and the rest of the believers will pray behind the Mahdi.

6. Abu Sa'eed Al-Khudri ﷺ narrated that the Messenger of Allah ﷺ said,

"The one behind whom 'Eesa ibn Maryam ﷺ will pray is one of us." (3)

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(1) *Sunan Abi Dawood*, 11/373, with a *Saheeh Isnaad*.

(2) Recorded by Al-Haarith ibn Abi Usaamah in his *Musnad* with a *Jayyid Isnaad*, as stated by Ibn Al-Qayyim in *Al-Manaar Al-Muneef* (p. 147-148), and it has corroborating evidence in *Al-Saheeh*.

(3) Recorded by Abu Na'eem in *Kitaab Al-Mahdi*. Al-Mannaawi quoted it in *Fayd Al-Qadeer* (6/17) with a *Saheeh Isnaad*.

What is meant here is that the Mahdi will be leading the people in prayer as their *Imam*, and among those who would be praying behind him will be 'Eesa ibn Maryam ﷺ.

7. Ibn Mas'ood ﷺ narrated that the Prophet ﷺ said,

"If there was only one day left in this world, Allah would lengthen it so that He could send during it a man who is from me or from my family; his name is the same as my name and his father's name is the same as my father's name."(1)

His name will be Muhammad ibn 'Abd-Allah. This is a refutation of the Shi'ah who say that his name will be Muhammad ibn Al-*Hasan* Al-'Askari.

What is meant by "send" is cause to appear.

In the *Hadeeth* of *Fitr* (one of the narrators of the *Hadeeth*) says,

"If there is only one day left in this world, Allah would send a man who will be from my family to fill it with justice as it was filled with injustice."

According to another narration, "This world will not cease to exist, or come to an end, until the Arabs are ruled by a man from my family whose name will be the same as my name."(2)

The words, *"until the Arabs are ruled"* mean that he will rule over the Muslims, whether they are Arabs or non-Arabs.

However, the Arabs are mentioned [specifically] here because he will begin with them. He will appear in Makkah and Madeenah, and the Arabs there will follow him and then all the Muslims will follow him.

Additionally, any who reads the Qur'an, understanding it, and has knowledge of the Arabic language is considered an Arab.(3)

8. Zurr ibn 'Abd-Allah ﷺ narrated that the Prophet ﷺ said,

"The Hour will not begin until a man from my family, who will have the same name as mine, takes up a position of leadership."(4)

9. 'Ali ﷺ narrated that the Messenger of Allah ﷺ said,

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(1) Recorded by Al-Tirmidhi and Abu Dawood; it is *Saheeh*.

(2) Recorded by Abu Dawood, no. 4282. It is a *Saheeh Hasan Hadeeth*. *Tuhfat Al-Ahwadhi*, 6/486.

(3) See, *Marqaat Al-Mafaateeh* by Al-Qaari, 5/179.

(4) Recorded by Ahmad in *Al-Musnad*, 1/376, with a *Saheeh Isnaad*.

"Even if only one day was left, Allah would send a man from my family to fill it with justice, as it was filled with injustice."

According to another narration, "If there were only one day left of this world, Allah would send a man who would be one of us [1], to fill it with justice just as it was filled with injustice."[2]

These *Hadeeths* all clearly state that the Mahdi will be called Muhammad ibn 'Abd-Allah; they mention his name and his attributes.

There are a number of *Hadeeths* which may be interpreted as referring to the Mahdi.

10. Jaabir ﷺ narrated that the Prophet ﷺ said,

"Soon no Qafeez or Dirham will be brought to the people of Iraq." We asked, "How will this occur?" He said, "Because of the non-Arabs [Al-'Ajam] who will prevent it."

Qafeez was a unit of measurement used by the people of Iraq, as we say Saa', kilogram, or ton.

Dirham was a silver coin which was in circulation in the past.

"Because of the non-Arabs [*Al-'Ajam*]." The word *'Ajam* originally referred to the non-Arab, whether he spoke Arabic or not, then the word came to refer to the Persians.

Then the Prophet ﷺ said,

"Soon no Dinar or Mudi will come to the people of Syria." We asked, "How will that happen?" He said, "Because of the Romans."

The *Dinar* was a gold coin.

The *Mudi* was the unit of measurement used by the people of Syria, as we say saa', kilogram, or ton.

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(1) Meaning, from the family of the Prophet ﷺ

(2) Recorded by Abu Dawood, 4/107, *Kitaab Al-Mahdi*. Its *Isnaad* is *Qawiy*

Then he fell silent for a moment, and then said, "Toward the end of my *Ummah*, there will be a caliph who will scoop up wealth without counting it."

Al-Jareer, the narrator, said, "I said to Abu Nadrah and Abu'l-'Ala', 'Do you think that that was 'Umar ibn 'Abd Al-'Azeez?' They said, 'No.'"(1)

This refers to the Mahdi, based on the evidence of the *Hadeeths* quoted above which mentioned his name. This is because of the large amount of booty and many conquests that will occur during his time, as well as his generosity and showing kindness to all.

11. 'Aa'ishah, the Mother of the Believers , said

"The Messenger of Allah ﷺ was startled in his sleep and we said, 'Messenger of Allah, you did something in your sleep that you did not do before.' He said, 'Strange it is that some people of my *Ummah* will head towards the House to kill a man of the Quraysh who has sought refuge there. When they are in the plain they will be swallowed up by the earth.' We said, 'Messenger of Allah, there may be all sorts of people on the road.' He said: 'Yes, among them will be those who are there by choice, those who were forced to join, and the travellers. They will all be destroyed as one, but they will be raised in different states; Allah will raise them according to their intentions.'"

(1) Narrated by Muslim, 2913.

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What is meant is that the destruction of this army will happen all at once, and they will all be swallowed by the earth. They will stand before Allah in different states on the Day of Resurrection, some will go to Paradise and others to Hell, based on their deeds and intentions.[1]

12. Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

"Allegiance will be sworn to a man between the Rukn and the Maqaam; [2] *no one will violate the sanctity of the House except its people (ie., the Muslims). They will violate it, and do not ask how much destruction will befall the Arabs. Then the Abyssinians will come and demolish it and it will never be rebuilt after that, and they are the ones who will take out its treasure."*[3]

13. Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

"How will you be when the son of Maryam descends among you and your Imam is one of you?"[4]

The *Imam* being referred to here is the Mahdi, Muhammad ibn 'Abd-Allah, [and this is evident] based on the *Hadeeth* of Jaabir ﷺ which was mentioned previously [as no. 5].

14. Jaabir ibn 'Abd-Allah ﷺ narrated that the Prophet ﷺ said,

"A group among my Ummah will continue to fight for the truth and will prevail until the Day of Resurrection. 'Eesa ibn Maryam will descend and their leader will say, 'Come and lead us in prayer,' but he will say, 'No, you are leaders of one another,' as an honour from Allah to this Ummah."[5]

The one being referred to here is also the Mahdi, their leader who will lead them in prayers.

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(1) Narrated by Al-Bukhaari, 4/284, 285; Muslim, no. 2884

(2) This refers to the Mahdi, and will be discussed in detail below, Minor Sign 131.

(3) We have discussed above the meaning of the sanctity of the Ka'bah being violated by its people, and the story of the destruction of the Ka'bah, above, Minor Sign 126. The *Hadeeth* was narrated by *Imam* Ahmad (2/291) with a *Saheeh Isnaad*.

(4) *Al-Bukhaari*, 6/358; *Muslim*, 2/193.

(5) Narrated by Ahmad in *Al-Musnad*, 3/384; Muslim, 1/193.

Note

The fact that 'Eesa ﷺ will pray behind the Mahdi does not imply that the Mahdi is superior to him, as even Prophet Muhammad ﷺ prayed behind Abu Bakr ؓ during his final illness,[1] and he prayed behind 'Abd Al-Rahmaan ibn 'Awf ؓ[2]. So 'Eesa ﷺ will pray behind a man from the *Ummah* of Muhammad ﷺ to show that he has come down as a follower of Muhammad ﷺ, ruling according to his Law. Afterwards, the Mahdi will pray behind 'Eesa ﷺ and will become one of his soldiers.

15. Jaabir ibn Samurah ؓ said,

"I entered upon the Prophet ﷺ with my father, and I heard him say, 'This matter will not end until there has been among them twelve caliphs.' Then he said something that I could not hear, and I said to my father, 'What did he say?' He said: 'All of them will be from the Quraysh.'" (Narrated by Muslim, 79/80)

Ibn Katheer said,

"This Hadeeth indicates that there will inevitably be twelve just caliphs; however, they are not the twelve Imams of the Shi'ah of whom many had no authority or power. These caliphs will be from the Quraysh who will be just rulers." (*Tafseer Ibn Katheer*, 6/78)

(1) Narrated by Al-Tirmidhi. *Saheeh*.
(2) Narrated by Al-Shaafa'i in his *Musnad* and by Muslim in his *Saheeh*.

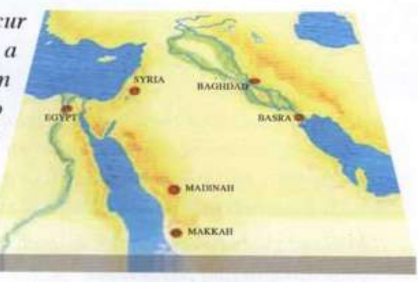


16. Hafsah narrated that the Messenger of Allah ﷺ said,

"An army will seek to attack this House; when they are in a plain, the middle of them will be swallowed by the earth; the front [of the army] will call out to the rear, then they will be swallowed, and there will be no one left but one fugitive who will relate the story." (Recorded by Muslim, 4/2209)

"Fugitive" here means that one man will be saved from being swallowed by the earth and he will relate to the people about the army which was swallowed.

17. Umm Salamah, the wife of the Prophet ﷺ, narrated that the Prophet ﷺ said,



"A dispute will occur following the death of a caliph, and a man from Madeenah will flee to Makkah. Some of the people of Makkah will come to him and will bring him out against his will, and will swear allegiance to him between the Corner (i.e., Black Stone) and the Maqaam. An army will be sent against him from Syria, which will be swallowed by the earth in Al-Bayda', between Makkah and Madeenah. When the people see that, the devoted worshippers from Syria and the best people from Iraq will come to him and swear allegiance to him. Then a man will rise from Quraysh whose maternal uncles are from Kalb. He will send an army against (the Mahdi) and (the Mahdi's followers) will prevail over them. That (defeated army) will be the force of Kalb. The real loser will be the one who is not present when the wealth of Kalb is divided. He (the Mahdi) will divide the wealth and rule the people in accordance



with the Sunnah of the Prophet. Islam will become established on earth and he will remain for seven years, then he will die and the Muslims will offer the funeral prayer for him." According to another narration [the length of his rule will be, "nine years."[1]

"Al-Bayda', between Makkah and Madeenah" refers to a desert between Makkah and Madeenah.

"Whose maternal uncles are from Kalb," that is the tribe of Kalb, which is one of the well-known tribes of the Arabs.

"Will prevail over them," means they will defeat them and be victorious over them.

"Islam will become established on earth, (lit. "will lay its neck on the ground")," the strength of Islam is likened to the image of a camel which has sat on the ground and laid its neck on it as well.

The *Hadeeths* concerning the Mahdi are proven and there is no doubt regarding them. They were narrated by thirty Companions and reported by the leading scholars of *Hadeeth*, in the books of *Sunnah* and *Musnad*.

(1) Recorded by Abu Dawood with an *Isnaad* with which there is nothing wrong. It is supported by many other *Saheeh Hadeeths*.



They were quoted as evidence by the scholars, to such an extant that belief in the appearance of the Mahdi has become a consensus in the beliefs of *Ahl Al-Sunnah* wa'l-Jamaa'ah. Many scholars stated that the *Hadeeths* regarding the Mahdi are *Mutawaatir*, as related by *Imam* Al-Safaareeni [1], Al-Shawkaani [2] and Muhammad Siddeeq Khan [3] ﷺ.

A brief look at some of those who claimed to be the Mahdi

Studying history, the periods of dispute and injustice that the Muslims have gone through, and the spread of injustice caused by people in authority, we find that some men have appeared who claimed to be the Mahdi and some people believed them. Some of these people are:



1. The Raafidis claim that they are waiting for the Mahdi, who is the last of their twelve *Imams*. According to them, his name is Muhammad ibn Al-*Hasan* Al-'Askari. They believe that he is one of the descendants of Husayn ibn 'Ali, and not the descendants of *Hasan* ibn 'Ali ﷺ.

They believe:

- That he entered the tunnel of Samurra' more than one thousand years ago, in the year 260 AH.
- When he entered the tunnel he was five years old, and he has been living in this tunnel since that time; he has not died and he will emerge at the end of time.

(1) *Lawaami' Al-Anwaar Al-Bahiyyah*, 2/80.

(2) Recorded from him in *Al-Idhaa'ah li Ashraat Al-Saa'ah*, p. 114.

(3) *Al-Idhaa'ah*, p. 145.

- They believe that he is present in all regions and knows about people's situations, but he is hidden from sight and cannot be seen.

These words of theirs are from their foolishness which has no evidence or proof, or any rational argument [behind them]. It is contrary to the law of Allah concerning people: the Prophets and Messengers of Allah are the best of people before Allah, and Allah caused them to die. How can Allah cause His Prophets and Messengers to die, yet the Raafidi Mahdi remains alive for a thousand years, as they claim!


tunnel of Samurra

Additionally, what is the reason for his absence and hiding for such a long period of time when he is still alive? Why doesn't he emerge and enjoin what is good and forbid what is evil, when the *Ummah* today is in the greatest need of it?

Ibn Katheer said, concerning the Mahdi Muhammad ibn 'Abd-Allah mentioned in the *Hadeeths*, "He, meaning the Mahdi of *Ahl Al-Sunnah*, will appear from the east, not from the tunnel of Samurra', where the ignorant Raafidis claim he is presently and await his emergence toward the end of time. This is a kind of delirium and a great deal of misguidance from Satan, as there is no evidence or proof for it either from the Qur'an, the *Sunnah*, or rational thought; there is no advantage or benefit in this idea.

2. 'Abd-Allah ibn Saba' claimed that 'Ali ibn Abi Taalib was the awaited Mahdi; he also claimed that he would come back to this world.

3. Al-Mukhtaar ibn 'Ubayd Al-Thaqafi claimed that Muhammad ibn

Al-Hanafiyyah, who died in 81 AH, was the awaited Mahdi. Muhammad ibn Al-Hanafiyyah was Muhammad ibn 'Ali ibn Abi Taalib ﷺ, who is called Ibn Al-Hanafiyyah after his mother, Khawlah bint Ja'far, who was from the tribe of Banu Haneefah.

4. The Kaysaani sect, who were followers of Kaysaan, the freed slave of 'Ali ﷺ, were a group of Shi'ah who believed that their *Imam*, Muhammad ibn Al-Hanafiyyah, encompassed all knowledge and therefore agreed that the entire religion was obedience to only one man. This led them to misinterpret the pillars of Islam to refer to some men, so they stopped practising them; they claimed that 'Abd-Allah ibn Mu'aawiyah ibn 'Abd-Allah ibn Ja'far ibn Abi Taalib Al-Haashimi Al-Qurashi was the Mahdi.

5. Muhammad ibn 'Abd-Allah ibn Al-*Hasan* ibn 'Ali ibn Abi Taalib (who was known as Dhu'l-Nafs Al-Zakiyyah, d. 145 AH) was a man who fasted and prayed the voluntary night prayer a great deal. During his own era, some people were confused about him and thought that he was the Mahdi, and he had a movement and followers. He tried to put the affairs of the Muslims straight, but the 'Abbasids, who were rulers at that time fought against him with an army of ten thousand fighters, and put an end to his movement. Dhu'l-Nafs Al-Zakiyyah had rebelled against the 'Abbasid Caliph Al-Mansoor, during whose reign oppression and injustice were widespread.



6.Another individual who claimed to be the Mahdi was 'Ubayd-Allah ibn Maymoon Al-Qaddaah (d. 325 AH), whose grandfather was a Jew. He was the leader of the Qaraamitah who killed many Muslims and stole the Black Stone in 317 AH; they were worse disbelievers than the Jews and Christians.

His children attained power and took control of Egypt, the Hijaz and

Syria. They falsely claimed to belong to *Ahl al-Bayt*, and claimed to be descendants of Faatimah ﷺ, hence they were also called the Fatimids.

They banned the Shaafa'i courts and built graves and tombs. Great calamities befell the Muslims because of them.

The Qaraamitah pretended to be Muslims, but in fact they were heretics, far different from other religions and sects. Their religion was a mixture of Magianism, whose followers worship fire, and the pagan Sabian religion, whose followers worshipped the stars.

Ibn Katheer said: "The rule of the Fatimids lasted for more than two hundred and eighty years, and 'Ubayd-Allah Al-Qaddaah claimed to be the Mahdi and built the city of Al-Mahdiyyah."[1]

7. Another individual who claimed to be the Mahdi was Muhammad ibn 'Abd-Allah Al-Barbari, who is known as Ibn Toomart. He appeared in the year 514 AH and claimed that he was an 'Alawi, i.e., descended from 'Ali ibn Abi Taalib ﷺ, and fabricated a lineage going back to Al-*Hasan* ibn 'Ali ﷺ.

He gained power by oppressive and unjust means, and he employed a number of tricks by which he deceived the people; trying to prove that he had some extraordinary feats or miracles. One of his tricks was to hide men in graves; he would then come with a group of people showing them a miracle. He would shout, "dead ones, respond to my call!" They would reply, "You are the infallible Mahdi..." and so on. As he would be afraid of them telling others about the trick, so he would destroy the graves with them in it, burying them alive.

8. Another individual who claimed to be the Mahdi was Muhammad Ahmad ibn 'Abd-Allah Al-Sudani (d. 1302 AH/1885 CE), who was a Sufi. He ruled over Sudan and was famous for his asceticism. He claimed to be the Mahdi when he was 38 years old, and leaders and the scholars of the tribes supported him.

He claimed that anyone who doubted that he was the Mahdi becomes a disbeliever in Allah and His Messenger, and other nonsensical claims.

(1) *Al-Bidaayah wa'l-Nihaayah*, 12/331.

Even though he achieved some success fighting against the British Christians, however, reality proved that he was not the Mahdi promised in the *Hadeeths*; rather he was one of the pretenders.



9. Another individual who claimed to be the Mahdi was Muhammad ibn 'Abd-Allah Al-Qahtaani, who appeared in Riyadh, Kingdom of Saudi Arabia. It was said that he saw a dream which he interpreted as him being the awaited Mahdi. Some people swore allegiance to him and they fortified themselves in *Masjid Al-Haraam* in 1400 AH/1980 CE, an event which is known as *Fitnat Al-Haram*, and which ended with him being killed.

Guidelines on dealing with those who claim to be the Mahdi

Our rejection of those who claim to be the Mahdi does not mean that we disbelieve in the *Hadeeths* that speak of the Mahdi. But we must differentiate between believing in the *Hadeeths* about the Mahdi, which are authentically reported from the Prophet ﷺ, and our judgement as to whether so-and-so is the Mahdi. The Prophet ﷺ did not leave the issue without any guidelines; rather he mentioned signs and guidelines by which we may recognise the Mahdi without any doubt. These include:

1. The Mahdi will not call people to himself, or call for allegiance to be sworn to him; rather the people will swear allegiance to him although he is reluctant.

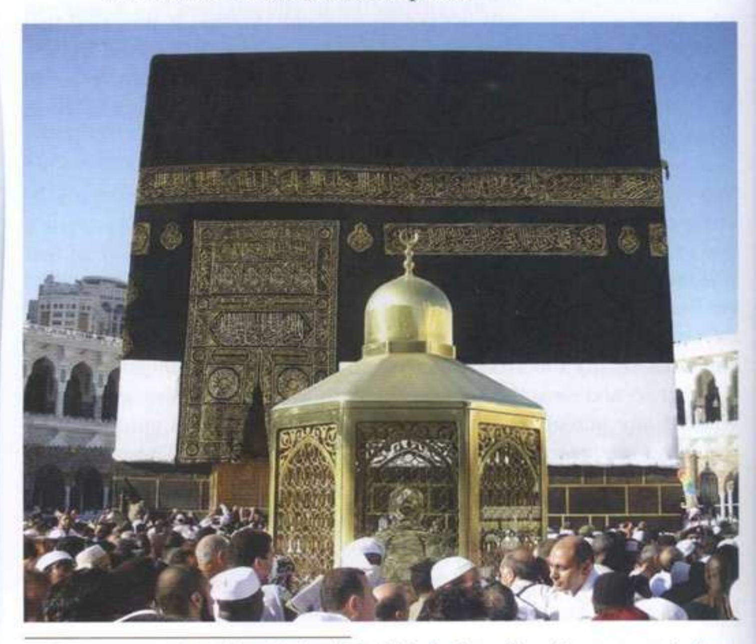
2. The name of the Mahdi will be the same as the name of the Prophet ﷺ, Muhammad ibn 'Abd-Allah.

3. His lineage will go back to Al-*Hasan* ibn 'Ali ﷺ.

4. He will have certain physical characteristics that are mentioned in the *Hadeeth* (a high forehead and a prominent nose).

The circumstances in which he will appear:

a. A dispute following the death of a caliph.[1]
b. The earth will be filled with oppression and injustice.
c. There will be fighting among three sons of caliphs.
d. He will be righteous and pious, with legislative knowledge and wisdom.
e. He will appear in Makkah and allegiance will be sworn to him between the *Rukn* and the *Maqaam*.



(1) This was mentioned in a *Hadeeth* of which the *Isnaad* is subject to some doubt.



QUESTION:





What makes a person claim that he or someone else is the Mahdi?

By examining the stories and biographies of those who claimed to be the Mahdi, it is clear that:

Some of them wanted to become prominent rulers, so they falsely claimed to be the Mahdi, even though none of the signs of the Mahdi appeared in them at all, such as 'Ubayd-Allah Al-Qaddaah and Ibn Toomart.

There was uncertainty about some of them, and people thought that this person was the Mahdi, such as Muhammad ibn 'Abd-Allah Dhu'l-Nafs Al-Zakiyyah, who rebelled and gained followers, and then became clear that he was not the Mahdi. Some of them became famous and there were many dreams concerning them, and people thought that this man was the Mahdi, such as Muhammad ibn 'Abd-Allah Al-Qahtaani.

A brief discussion of the issue of dreams

Dreams cannot be relied upon to make decrees and decisions concerning the *Ummah* or even things of less importance than that.

Once Shurayk ibn 'Abd-Allah Al-Qadhi entered upon the caliph Al-Mahdi, and Al-Mahdi looked upset and sounded angry with him. Shurayk asked, "What is upsetting you, Ameer Al-Mu'mineen?" Al-

Mahdi said,

"Last night I dreamt that you were stepping on my seat. I asked the dream interpreter and he told me that you hate me and are plotting against me." Shurayk said, "Ameer Al-Mu'mineen, by Allah your dream is not like the dream of Ibraaheem ﷺ and your interpreter is not like Yoosuf ﷺ."

This clear answer from Shurayk Al-Qadhi to the caliph had to do with a dream concerning one man, so what do you think if the dream has to do with the future of the entire *Ummah*?

A father dreamt that he was slaughtering his son and he slaughtered him!

Once I read about a man in Africa who saw himself slaughtering his son in a dream. The next morning he went to his son, laid him down and slaughtered him; he was expecting that the boy would be ransomed with a great sacrifice (i.e., a ram) as Allah ransomed Ismaa'eel.

When this ignorant man was asked about his action, he said,

"I did that following the example of Ibraaheem ﷺ." But when Ibraaheem dreamt that he was slaughtering his son Ismaa'eel, he said:

﴿يَٰبُنَيَّ إِنِّيٓ أَرَىٰ فِي ٱلۡمَنَامِ أَنِّيٓ أَذۡبَحُكَ فَٱنظُرۡ مَاذَا تَرَىٰۚ قَالَ يَٰٓأَبَتِ ٱفۡعَلۡ مَا تُؤۡمَرُۖ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ﴿١٠٢﴾ فَلَمَّآ أَسۡلَمَا وَتَلَّهُۥ لِلۡجَبِينِ ﴿١٠٣﴾ وَنَٰدَيۡنَٰهُ أَن يَٰٓإِبۡرَٰهِيمُ ﴿١٠٤﴾ قَدۡ صَدَّقۡتَ ٱلرُّءۡيَآۚ إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ﴿١٠٥﴾ إِنَّ هَٰذَا لَهُوَ ٱلۡبَلَٰٓؤُاْ ٱلۡمُبِينُ ﴿١٠٦﴾ وَفَدَيۡنَٰهُ بِذِبۡحٍ عَظِيمٖ ﴿١٠٧﴾﴾

" 'O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah). So look what you think!' He said: 'O my father! Do that which you are commanded, Insha' Allah (if Allah wills), you shall find me of As-Saabiroon (the patient).'

Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the



side of his forehead for slaughtering);
We called out to him: 'O Abraham!
You have fulfilled the dream!' Verily, thus do We reward the Muhsinoon (good-doers).
Verily, that indeed was a manifest trial.
And We ransomed him with a great sacrifice (i.e. كبش– a ram)"[As-Saaffaat 37:102-108]

This is the extreme of ignorance. How can you compare the dream of an ignorant person like this with the dream of a Prophet who received revelation?

If the dream is good, then praise Allah for it and be happy; if it is bad, then seek refuge with Allah from its evil and it will not harm you.

Guidelines:

If a person claims to be the Mahdi, does not meet the description and the Dajjaal has not emerged during his time, then he is an impostor and a liar. If a man claims that he is 'Eesa ibn Maryam ﷺ and the Dajjaal has not appeared before him, then he is an impostor and a liar.

We should view the issue of the Mahdi on a fair basis without any exaggeration.

According to *Ahl Al-Sunnah* wa'l-Jamaa'ah, the Mahdi is no more than a Muslim ruler who will spread justice, but he is not infallible.(1)

Some of the scholars denied the idea of the Mahdi, including the following:

Ibn Khaldoon

Ibn Khaldoon was uncertain with regard to the issue of the Mahdi, and criticised the *Hadeeths* that were narrated concerning him; he said, *"As you can see, none of these Hadeeths are free of weakness or flaws except a few."* (2)

(1) See *'Aqeedat Ahl Al-Athar fi'l-Mahdi Al-Muntazar*, by Shaykh Al-'Abbaad.
(2) See *Muqaddimat Tareekh Ibn Khaldoon*, 1/574.

Muhammad Rasheed Rida

He said, "As for the contradictions in the *Hadeeths* concerning the Mahdi, they are very clear and obvious, and reconciling between the reports is difficult. Those who deny this idea are many and the doubts about it are quite clear. Hence the two Shaykhs, *Al-Bukhaari* and Muslim, did not mention the reports on Al-Mahdi in their *Saheehs*, and many of the Muslim scholars regarded the *Hadeeths* about the Mahdi as being weak."

Ahmad Ameen

He said, "This statement of the Mahdi is a myth, and serious bad consequences resulted from it in the lives of the Muslims."(1)

'Abd-Allah ibn Zayd Aal Mahmoud

He said, "The claim of the Mahdi, from beginning to end, is based on blatant lies and false beliefs and is basically a myth that was circulated; many *Hadeeths* were fabricated about this idea so as to scare and terrify people." (2)

Muhammad Fareed Wajdi

He said, "With regard to the *Hadeeths* that are narrated about the awaited Mahdi, those who study them with insight will not find any reservation in saying that the Messenger of Allah ﷺ was above saying them, because they contain exaggeration, and predictions with regard to dates, and ignorance of people's affairs, and contrary to the natural laws of Allah. This makes one feel, when first reading these *Hadeeths*, that they were fabricated by misguided people who were supporters of some leaders who were seeking the position of caliph in the Arab lands or North Africa." (3)

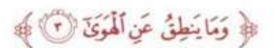
Their argument is based on the following points:

1. The Qur'an did not mention the Mahdi; if this idea were true, Allah would have mentioned him in the Qur'an.

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(1) See *Duha Al-Islam*, 3/243.
(2) From his essay, *La Mahdi yuntazar ba'da Al-Rasool Khayr Al-Bashar*, p. 58.
(3) *Daa'irat Ma'aarif Al-Qarn Al-'Ishreen*, 10/481.

The answer to this is that the Qur'an does not mention all the signs of the Hour; it does not mention the Dajjaal or the landslides that will occur toward the end of time, and other events. Rather all that is mentioned in the *Sunnah*, and as long as it is proven in the *Sunnah*, it is sufficient. Allah says regarding His Prophet:



"Nor does he speak of (his own) desire." [Al-Najm 53:3]

The Prophet ﷺ said, *"I have been given the Qur'an and something similar to it."*(1) So long as the Prophet ﷺ mentioned it and affirmed it, it is an established part of the religion.

2. The *Hadeeths* are not in the *Saheeh* collection of Bukhaari and Muslim

The answer to this is that the *Saheeh*s of Bukhaari and Muslim do

(1) Recorded by Al-Bukhaari

not include all the *Hadeeths* of the Prophet ﷺ and the narrators of the *Sunnah*, other than Al-Bukhaari and Muslim, are prominent scholars; we also have many ways of distinguishing authentic *Hadeeths* from weak ones. If a *Hadeeth* is *Saheeh*, we must accept it, whether it is in the books of Bukhaari and Muslim or elsewhere. Additionally, Bukhaari and Muslim narrated *Hadeeths* about the Mahdi through description, without stating his name, as mentioned previously when discussing the *Hadeeths* concerning the Mahdi.

3. We do not want to open the door to people who claim to be the Mahdi

The answer to this is that if we keep the matter within the legislative guidelines, that door will not be opened. The Mahdi has certain physical characteristics and will appear at a certain time and during certain circumstances, as discussed previously, which can only apply to one man, the true Mahdi.

Finally...

Does believing in the Mahdi mean that we should give up *Da'wah* (calling people to Islam) and striving?

With the conflict between good and evil, the appearance and spread of corruption, and the weakness of the call to goodness in many countries, despair and hopelessness have taken over the hearts of many Muslims, and they have begun to await the arrival of the Mahdi who will lead them to victory.

So they stopped striving and calling people to Islam, kept quiet and failed to enjoin what is good and forbid what is evil; they have become reluctant to seek and spread knowledge, or even to do business or work, or develop the land; they say to themselves,: "It will be soon, this is the time when the Mahdi will appear."



The proper way of understanding the *Hadeeths* concerning the signs of the Hour, such as

- The *Hadeeths* about the Mahdi, through whom Allah will support His religion.
- The *Hadeeths* about the Muslims fighting the Jews and their victory over them.
- The *Hadeeths* about the Muslims fighting the Roman Christians, and their victory over themAnd so forth.

The proper way to deal with them is by realizing that these signs and others are glad tidings for the believers in helping them develop patience, and reassuring them that the religion is protected and will prevail.

Nevertheless, we should act in accordance with what Islam has enjoined in general, which is to support the religion of Islam, defend Muslim lands, establish *Jihad* for the sake of Allah, and fight to raise the banner of Islam. We should not sit idle, waiting for victory to come down from heaven or to emerge from the earth without any effort on our part.

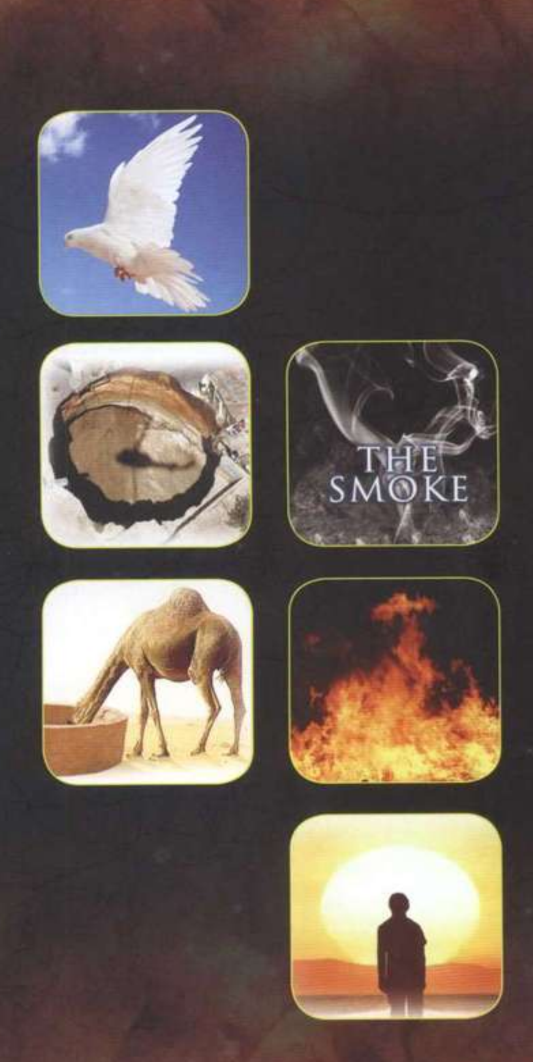
The Muslims today must prepare to fight the Jews and expel the Christians who are occupying Muslim lands, and not sit idle in humiliation, waiting for the Mahdi to emerge to save us. Rather we should unite and support our religion, and if the Mahdi appears we will support him.



Major Signs of the Hour



- Emergence of the Dajjaal
- The descent of 'Eesa ﷺ
- The appearance of Ya'jooj and Ma'jooj
- Three major landslides
- The Smoke
- The emergence of the Beast
- Rising of the sun from its place of setting
- A fire which will drive the people to their place of gathering


THE
SMOKE

Introduction

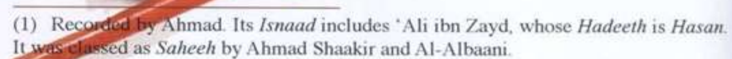
The signs of the Hour may be divided into minor and major. We have discussed 131 minor signs of the Hour, and now we will discuss the major signs which will come immediately before the Hour.

The major signs of the Hour will come subsequently to one after another, like beads falling from a broken necklace; if the first of them appears, the appearance of the Mahdi, the others will subsequently follow.

'Abd-Allah ibn 'Amr ؓ narrated that the Prophet ﷺ said, "The signs are like beads on a string; if the string is cut, they will fall one after another."(1)

Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "Signs will appear, one after another, like one bead after another on a string."(2)

This does not mean that minor signs of the Hour will not appear between the major signs. For example, the Mahdi can appear afterwards some minor signs can appear, then the Dajjaal will appear, and so forth. Allah knows best.



(1) Recorded by Ahmad. Its *Isnaad* includes 'Ali ibn Zayd, whose *Hadeeth* is *Hasan*. It was classed as *Saheeh* by Ahmad Shaakir and Al-Albaani.

(2) Recorded by Al-Tabaraani in *Al-Awsat*; classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, no. 3210.

MAJOR SIGN

(1)

THE DAJJAAL
(FALSE MESSIAH)

Introduction

Allah creates what He wills and chooses portents and signs which indicate that the Hour is imminent.

One of these signs is the Dajjaal (False Messiah)

- Who is the Dajjaal?
- Does he exist at present?
- Has anyone seen him before?
- What are his attributes?
- What will be the causes of his appearing?
- What is the great anger that he will have?
- What are the mistaken beliefs concerning him?

DAJJAAL

Who is the DAJJAAL?

He is one of the sons of Adam (i.e., human), to whom Allah granted extraordinary abilities which no other human will have; Allah granted these to him in order to test people's faith. The Prophet ﷺ warned us against following him in his misguidance, and he told us about his physical attributes and character.

We shall discuss the Dajjaal here because knowledge of something is better than ignorance of it. Hudhayfah ibn Al-Yaman ؓ used to inquire from the Messenger of Allah ﷺ about the evil lest he live to see it.[1]

The Dajjaal is the greatest trial that the Prophet ﷺ feared for his *Ummah*, and he has warned us concerning him, because of the confusion and turmoil that he will bring, as well as his cliam to be the Lord of the Worlds!

If we know the attributes of the Dajjaal and the manner of being safe from him, Allah will protect from his evil.

Why is he called Al-Maseeh Al-Dajjaal?

He is called *Maseeh* because his left eye is "wiped" (*Mamsooh*). He is one-eyed and can only see out of that eye.

It is said that he is called *Al-Maseeh* because he will wipe (*Yamsah*) the earth, meaning, he will go everywhere.

It is also said that [he is called so] because one side of his face will have no eye or eyebrow.

He is called the Dajjaal because he *Dajjala*, meaning uses trickery and fraud. Trickery or fraud is worse than lying. So he is an impostor, a liar, and a trickster.

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(1) Recorded by Al-Bukhaari.



What claims will the Dajjaal make?

The Dajjaal will claim to be the Lord of the Worlds and will call people to believe in it, and is why the Prophet ﷺ said, "The Dajjaal is one-eyed, and your Lord is not one-eyed."[1] We will discuss that in detail later. He will also have specious arguments and tricks with which he will deceive people.

The story of Ibn Sayyaad

There lived in Madeenah during the time of the Prophet ﷺ a Jewish boy named Ibn Sayyaad, about whom the Prophet ﷺ was not certain whether he was the Dajjaal or not. There was an incident that occurred between him and the Prophet ﷺ. 'Abd-Allah ibn 'Umar ﷺ narrated that 'Umar ibn Al-Khattaab ﷺ along with a group of men accompanied the Messenger of Allah ﷺ to Ibn Sayyaad and found him playing with some boys by the battlement of Banu Maghaalah. At that time Ibn Sayyaad was approaching puberty. He did not notice anything until the Messenger of Allah ﷺ tapped him on the back with his hand and said to him, "Do you bear witness that I am the Messenger of Allah?" Ibn Sayyaad looked at him and said, "I bear witness that you are the Messenger of the unlettered." Then Ibn Sayyaad said to the Messenger of Allah ﷺ, "Do you bear witness that I am the messenger of Allah?"

(1) Recorded by Al-Bukhaari, *Kitaab Al-Fitan*, 8/103; Muslim, *Kitaab Al-Fitan wa Ashraat Al-Saa'ah*, 4/2248.

The Messenger of Allah ﷺ gave up on him and said, "I believe in Allah and in His Messengers."

Afterwards, the Messenger of Allah ﷺ asked him, "What do you see?" Ibn Sayyaad said, "A truth-teller and a liar come to me." The Messenger of Allah ﷺ said, "You have been confounded." Then the Messenger of Allah ﷺ said to him, "I am hiding something in my mind from you."(1) Ibn Sayyaad said, "It is *Al-Dukh*."(2) The Messenger of Allah ﷺ said, "May you be disgraced and dishonoured, you will never go beyond your station!"(3) 'Umar ibn Al-Khattaab ؓ said, "O Messenger of Allah, let me strike his neck." The Messenger of Allah ﷺ said, "If he is him, you will never be able to overpower him, and if he is not him, there is no good for you in killing him."

Saalim ibn 'Abd-Allah related, "I heard 'Abd-Allah ibn 'Umar ؓ say, 'Afterwards the Messenger of Allah ﷺ and Ubayy ibn Ka'b Al-Ansaari ؓ went to the palm trees where Ibn Sayyaad was. When the Messenger of Allah ﷺ entered the palm trees, he hid himself behind the trunks of the trees, hoping to hear something from Ibn Sayyaad before

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(1) "I am hiding something in my mind from you," meaning, the Prophet ﷺ was hi - ing a word in his mind to see if Ibn Sayyaad could guess what it was. The word was *Dukhaan* (smoke).

(2) *Al-Dukh*: Ibn Sayyaad tried to say *Al-Dukhaan* but was not able to, so he said *Al-Dukh*. Ibn Sayyaad had *Jinn* who would relate to him things but they were not able to find out what was in the Prophet's mind; however, they nearly got the word right.

(3) "May you be disgraced and dishonoured, you will never go beyond your station," meaning, you will never be any more than you are, rather you are no more than a soothsayer, impostor, and trickster.



Ibn Sayyaad saw him. The Messenger of Allah ﷺ saw him lying on a bed under a blanket, murmuring something. But the mother of Ibn Sayyaad saw the Messenger of Allah ﷺ hiding among the trunks of the palm trees and said to Ibn Sayyaad, "Saaf – which was the name of Ibn Sayyaad – here is Muhammad!" Ibn Sayyaad jumped up and the Messenger of Allah ﷺ said, "If she had left him the matter would have become clear."'"[1]

Abu Sa'eed Al-Khudri ؓ narrated that the Messenger of Allah ﷺ, Abu Bakr ؓ and 'Umar ؓ met him, meaning Ibn Sayyaad, on one of the streets of Madeenah, and the Messenger of Allah ﷺ said to him, "Do you bear witness that I am the Messenger of Allah ﷺ?" He said, "Do you bear witness that I am the messenger of Allah?" The Messenger of Allah ﷺ said, "I believe in Allah, His angels, and His Books. What do you see?' He said, "I see a throne over the water." The Messenger of Allah ﷺ said, "You are seeing the throne of *Iblees* over the sea. What else do you see?" He said, "I see two truth-tellers and one liar, or two liars and one truth-teller." The Messenger of Allah ﷺ said, "He has been confounded.[2] Leave him alone."[3]

Abu Sa'eed Al-Khudri ؓ said, "We set out for *Hajj* or *'Umrah* and Ibn Saa'id was with us. We halted and the people scattered, and he and I were left. I felt very uncomfortable with him because of what was being said about him. He brought his luggage and put it with my luggage. I said, 'It is very hot, why don't you put it beneath that tree?' So he did that. Then there appeared before us a flock of sheep. He went and brought a cup of milk, and said, 'Drink, Abu Sa'eed.' I said, 'It is very hot and the milk is hot.' But the only reason was that I did not want to drink from his hand – or to take anything from his hand. He said, 'Abu Sa'eed, I was thinking of taking a rope and hanging it from a

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(1) "If she had left him the matter would have become clear," meaning, if his mother had let us get closer to him without him realizing, it would have become clear to us whether he was the Dajjaal or not.
This *Hadeeth* was recorded by Muslim.
(2) Meaning, Satan comes to him and confuses him.
(3) Recorded by Muslim.

tree, then strangling myself because of what the people are saying about me. Abu Sa'eed, if there is anyone who is unaware of the *Hadeeth* of the Messenger of Allah ﷺ, it is not you, O Ansaar. Aren't you among the most knowledgeable of the *Hadeeth* of the Messenger of Allah ﷺ? Didn't the Messenger of Allah ﷺ say, "He is sterile and will have no children?" But I have left my children behind in Madeenah. Didn't the Messenger of Allah ﷺ say: "He will not enter Madeenah or Makkah?" but I have come from Madeenah and am heading for Makkah.'"

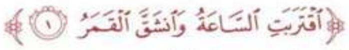
Abu Sa'eed Al-Khudri ﷺ said, "I was about to accept his explanation, then Ibn Sayyaad said, 'But, by Allah, I know where he was born and I know where he is now, meaning the Dajjaal.'" Abu Sa'eed said, "I said to him, 'May you perish for the rest of the day!'"[1]

The correct scholarly view is that Ibn Sayyaad was not the Dajjaal, but he was one of the impostors and tricksters; he was a soothsayer and had devils who related to him things. Some reports were narrated about events at the end of his life, with Abu Sa'eed Al-Khudri ﷺ and others, which may be understood as meaning that he repented and set his affairs straight. Allah knows best.

The reason why the Dajjaal is not mentioned in the Qur'an

The Dajjaal is the greatest *Fitnah* or trial that the Prophet ﷺ feared for his *Ummah*. Hence he and all the Prophets warned their nations about him. The Prophet ﷺ enjoined upon us at the end of every prayer to seek refuge with Allah from the *Fitnah* of the Dajjaal.

In the Qur'an, Allah mentions a number of signs of the Hour, both major and minor, such as the splitting of the moon. He said,



"The Hour has drawn near, and the moon has been cleft asunder." [Al-Qamar 54:1].

(1) Recorded by Muslim.

He also mentioned Ya'jooj and Ma'jooj:

﴿ حَتَّىٰٓ إِذَا فُتِحَتۡ يَأۡجُوجُ وَمَأۡجُوجُ وَهُم مِّن كُلِّ حَدَبٖ يَنسِلُونَ ﴾

"Until, when Ya'jooj and Ma'jooj (Gog and Magog people) are let loose (from their barrier), and they swoop down from every mound." [Al-Anbiya' 21:96]

Despite all the signs, Allah does not mention the Dajjaal by name in the Qur'an what can be the reason behind this?

Several things may be said in response to this:

He is mentioned in the Verse of Allah,

﴿ يَوۡمَ يَأۡتِي بَعۡضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفۡسًا إِيمَٰنُهَا لَمۡ تَكُنۡ ءَامَنَتۡ مِن قَبۡلُ ﴾

"The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before." [Al-An 'am 6:158]

The Prophet ﷺ said, "There are three things which, when they appear, it will do no good for a person to believe then if he did not believe before: the Dajjaal, the Beast, and the rising of the sun from the west."[1]

There are references to the descent of 'Eesa ibn Maryam عليه السلام in the Qur'an, when Allah says,

﴿ وَإِن مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ إِلَّا لَيُؤۡمِنَنَّ بِهِۦ قَبۡلَ مَوۡتِهِۦۖ ﴾

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Eesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being] before his ['Eesa (Jesus) عليه السلام or a Jew's or Christian's] death[2] *(at the time of the appearance of the angel of death)."*

[Al-Nisa' 4:159]

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(1) Recorded by Al-Tirmidhi, from Abu Hurayrah, and classed as *Saheeh*.

(2) (4:159) "Before his death," has two interpretations: either it is before Jesus' death after his descent from the heavens, or the death of a Jew or a Christian, when at the time of the appearance of the Angel of Death he will realize that 'Eesa (Jesus) was merely a Messenger of Allah and had no share in Divinity.

﴿ وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوٓا۟ ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾ وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا ﴾

"And when the son of Maryam (Mary) is quoted as an example [i.e. 'Eesa (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). And say: 'Are our Aaalihah (gods) better or is he ['Eesa (Jesus)]?' They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He ['Eesa (Jesus)] was no more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. And he ['Eesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Eesa's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection)"[Al-Zukhruf 43:57-61]

It is true that 'Eesa ﷺ will be the one to slay the Dajjaal; mentioning 'Eesa ﷺ here implies mention of the Dajjaal.

Hadeeths which indicate that the emergence of the Dajjaal is one of the signs of the Hour

Hudhayfah ibn Usayd Al-Ghifaari narrated that the Prophet ﷺ said, *"The Hour will not begin until ten signs have appeared: the smoke, the Dajjaal, the Beast, the rising of the sun from its place of setting..."*[1]

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

(1) Recorded by Muslim.

"There are three things which, when they appear, no good will it for a person to believe then if he has not believed previously, nor earned good [by performing righteous deeds] through his Faith: the rising of the sun from its place of setting, the Dajjaal, and the Beast of the earth."(1)

The Dajjaal is the greatest *Fitnah* that will ever appear on the face of the earth

'Imraan ibn Husayn ﷺ narrated that the Prophet ﷺ said,

"Between the creation of Adam and the onset of the Hour there is no creation that has more impact than the Dajjaal."(2)

Ibn 'Umar ﷺ narrated that the Prophet ﷺ stood up before the people and praised Allah as He deserves, then he mentioned the Dajjaal and said,

"I warn you about him, and there is no Prophet who did not warn his people [concerning him]; but I shall tell you something concerning him that no Prophet ever told his people: He is one-eyed and Allah is not one-eyed."(3)

Al-Nawwaas ibn Sam'aan ﷺ narrated that the Messenger of Allah ﷺ said,

"It is something other than the Dajjaal that I fear most for you. If he emerges while I am among you, I will deal with him on your behalf; if he emerges when I am not among you, then each man must deal with him on his own behalf. Allah will take care of every Muslim on my behalf."(4)

Events before the appearance of the Dajjaal

Naafi' ibn 'Utbah ibn Abi Waqqaas ﷺ narrated that the Messenger of Allah ﷺ said,

"You will fight in the Arabian Peninsula and Allah will enable

(1) Recorded by Muslim.
(2) Recorded by Muslim.
(3) Recorded by Al-Bukhaari.
(4) Recorded by Muslim.

you to prevail over it; then (you will fight in) Persia and Allah will enable you to prevail over it; then you will fight in Byzantium and Allah will enable you to prevail over it; then you will fight the Dajjaal and Allah will enable you to prevail over it." - meaning, the place where the Dajjaal is and the people who are with him.[1]

Mu'aadh ibn Jabal ﷺ narrated that the Messenger of Allah ﷺ said,

"When Jerusalem flourishes, Yathrib will be in ruins; when Yathrib is in ruins, the great battle will occur; when the great battle occurs, Constantinople will be conquered; and when Constantinople is conquered, the Dajjaal will appear."[2]

Before the appearance of the Dajjaal many wars between the Muslims and the Roman Christians will occur, and the Muslims will prevail.[3]

Dhu Mikhbar ﷺ narrated that one of the companions of the Prophet ﷺ that the Messenger of Allah ﷺ said,

"You will make peace with the Romans in a secure truce, and you will fight with them against an enemy who is behind you, and you will be victorious, seize booty, and become safe. Then you will return and camp in a meadow where there are mounds. A Christian man will raise the cross and say, 'The cross has prevailed.' A Muslim man will get angry and break it, at which point the Romans will betray (the truce) and prepare for battle."[4]

Some of them added,

"The Muslims will go to their weapons and fight, and Allah will honour that band with martyrdom."

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(1) Recorded by Muslim.

(2) This *Hadeeth* has been discussed above under Minor Signs 108 and 109.

(3) See above, Minor Sign 105.

(4) Refers to the great battle in which many will be slain. The *Hadeeth* was recorded by Muslim (and Abu Dawood).

Another *Hadeeth* contains details about this battle:
Abu Hurayrah ﵁ narrated that the Messenger of Allah ﷺ said, *"The Hour will not begin until the Romans camp at Al-A'maaq or Daabiq*[1]*, and an army composed of the best people on earth at that time will go out from the city*[2] *to meet them. When they arrange themselves in ranks, the Romans will say: 'Do not stand between us and those who were taken captive from us; let us fight them.' [This indicates that there will have been previous wars between the Muslims and the Romans, and the Muslims were victorious and took captives from the Romans, and the captives became Muslim and joined the Jihad]. The Muslims will say: 'No, by Allah, we will never let you reach our brothers.' Then they will fight them, and one third [i.e., of the Muslim army] will flee, whose repentance will never be accepted by Allah; one third [of the Muslims] will be killed, and they are the best of martyrs before Allah; and one third [i.e., the remaining third will conquer the land*



Daabiq-Syria



(1) The village of Daabiq is one of the historical villages in the region of Akhtareen, near Aleppo in northern Syria, only 10 km from the Turkish border. It is famous for agriculture, especially wheat, lentils and potatoes. The river Quwayq flows through it in winter and spring. It was one of the border points of the Muslims at all stages of history and here the great battle will take place.
(2) Meaning the city of Damascus.

and seize booty] will prevail and will never succumb to any Fitnah, and they will conquer Constantinople. While they are dividing the spoils, having hung their swords on the olive trees, Satan will shout out among them, 'The Messiah [the Dajjaal] has taken your place among your families.' So they will march [i.e., head towards the Dajjaal], but that will be a false alarm [i.e., these words of the Satan will be false]. When they reach Syria, he [meaning the Dajjaal] will emerge."[1]



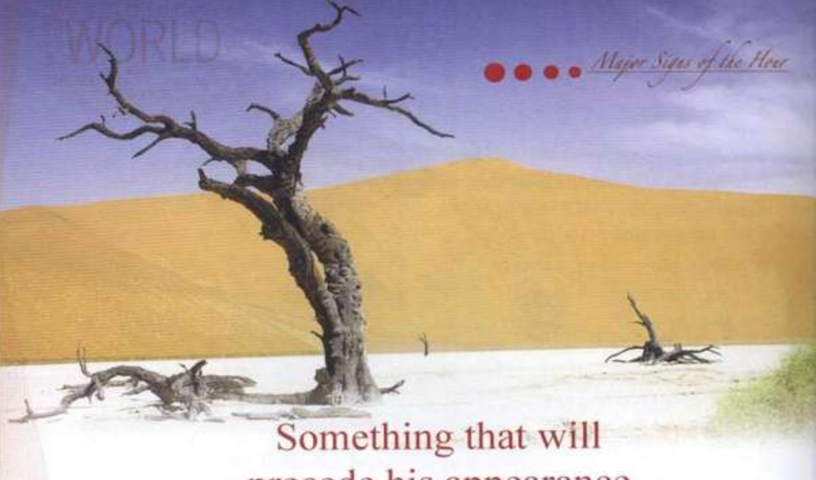
Other events that will precede the appearance of the Dajjaal

Abu Umaamah Al-Baahili ﷺ that the Messenger of Allah ﷺ said, *"Before the Dajjaal appears there will be three difficult years in which the people will suffer severe famine. In the first year Allah will command the sky to withhold one-third of its rain and the earth to withhold one-third of its produce. In the second year, He will command the sky to withhold two-thirds of its rain and the earth to withhold two-thirds of its produce. In the third year, he will command the sky to withhold all of its rain, and not a single drop will fall, and the earth to withhold all of its produce and nothing will grow. Everything that provides shade will die, except whatever Allah wills." This means that all the trees will die except for a few. It was said, "What will the people live on at that time?" He said, "Tahleel, Takbeer and Tahmeed,*[2] *which will take the place of food for them."*[3]

(1) Recorded by Muslim.

(2) *Tahleel*: saying *Laa ilaaha ill-Allaah* (There is no god but Allah). *Takbeer*: saying *Allaahu akbar* (Allah is Most Great); *Tahmeed*: saying *Al-hamdu Lillaah* (All praise be to Allah).

(3) Recorded by Ibn Maajah; there is some doubt concerning its *Isnaad*.



Something that will precede his appearance

Raashid ibn Sa'd said, "When Astakhar[1] was conquered, a caller called out, 'The Dajjaal has appeared!' Sa'b ibn Juthaamah met them and said, 'If you did not say that, I would not have told you that I heard the Messenger of Allah ﷺ say,

"The Dajjaal will not appear until people forget about him, and until the Imams stop mentioning him on the Minbar (pulpit)."'"[2]

Physical description of the Dajjaal

- He will be short and will walk with his toes turned in and a gap between his calves.
- He will have curly hair (neither fine nor straight).
- His hair will be thick.
- He will be blind in one eye which will look like a floating grape. He will be one eyed, and his left eye will not function.
- He will be white.

(1) Astakhar: a city in Persia, one of the oldest and most famous cities of Persia; it was the place where the Persian kings lived and had their storehouses.

(2) Recorded by 'Abd-Allah ibn Ahmad from a report narrated from Baqiyyah from Safwaan ibn 'Amr. It is *Saheeh* as stated by Ibn Ma'een and Baqiyyah, Its men are *Thiqaat* (trustworthy).

- He will have a wide forehead.
- Written between his eyes will be the letters *kaaf, fa', ra'*. Every believer will be able to read it, whether he is literate or illiterate.
- He will be sterile and have no children



We may sum up the above description of the Dajjaal by noting that he will be a short man, with a large build, and a big head. Both of his eyes will have defects: the right eye will be blind and look like a protruding grape, and the left eye will have skin over it. He will have thick curly hair, white skin, a wide gap between his shins or thighs, and between his eyes will be written the word *Kaafir* (disbeliever).



The place where he will emerge

Abu Bakr ﷺ narrated that the Messenger ﷺ said,

"The Dajjaal will emerge from a land in the East called Khorasan[1]*, and he will be followed by people with faces like hammered shields."*[2]



He will first appear and become famous in a place

(1) A large city which is located in present day Iran.

(2) Faces like hammered shields: because they will be broad and round and fleshy. This is the same description that the Prophet ﷺ gave of Ya'jooj and Ma'jooj. The *Hadeeth* was recorded by Muslim.

between Syria and Iraq and Allah knows best.

Nawwaas ibn Sam'aan ﷺ narrated that the Prophet ﷺ said, regarding the Dajjaal, *"He will emerge in Khillah, between Syria and Iraq."* Meaning, a place on the road between Syria and Iraq.

The story of Al-Jassasah and the Dajjaal

'Aamir ibn Sharaaheel Al-Sha'bi Sha'b Hamdaan narrated that he asked Faatimah bint Qays ﷺ, the sister of Al-Dahhaak ibn Qays, who was one of the earliest *Muhaajir* women, "Related to me a *Hadeeth* that you heard directly from the Messenger of Allah ﷺ." She said,

> , *"If you wish, I will do that." He said to her, "Yes, tell me." She said: "I heard the voice of the caller of the Messenger of Allah ﷺ, saying: Al-salaatu jaami'ah (prayer is about to begin), so I went out to the mosque and I prayed with the Messenger of Allah ﷺ. I was in the women's row that was closest to the people. When the Messenger of Allah ﷺ had finished his prayer, he sat on the Minbar and he was smiling. He said, 'Let each person stay in the place where he just prayed.' Then he said, 'Do you know why I called you together?' They said, 'Allah and His Messenger know best.' He said, 'By Allah, I did not call you together for something good or for some alarming news.[1] I have called you together because Tameem Al-Daari was a Christian and he came and swore allegiance and became Muslim, and told me something which agrees with what I was telling you about the Dajjaal (false Messiah). He told me that he sailed in a ship with thirty men of Lakhm and Judhaam and they were tossed by the waves of the sea for a month. They came to an island at sunset. They sat in a small rowing-boat and landed on that island. They were met by a beast with a great deal of hair and they could not distinguish his face from his back because he was so hairy. They said: "Woe to you, what are you?" It said: "I am Al-Jassaasah." They said:*

(1) Meaning, I did not call you together because of some wealth or provision to divide among you, or for some fear or war for which I want to ask for your help.



"What is Al-Jassaasah?" It said, "People, go to this man in the monastery[1] *for he is keen to know about you."'"*

He (the narrator) said, "When it named a man for us we were afraid of it lest it be a devil. Then we set off, rushing, until we came to that monastery, where we found the hugest man we had ever seen, bound strongly in chains with his hands tied to his neck and his legs bound from the knees to the ankles with iron shackles. We said, 'Woe to you, who are you?' He said, 'You will soon find out about me; tell me who you are.' They said, 'We are people from Arabia who embarked on a ship, but the sea became wild and the waves tossed us about for one month, then they brought us to this island of yours. We took to the rowing-boats and landed on this island. We were met by a beast with a great

(1) The original meaning of a monastery is a place where monks isolate himself for worship; however, here it means a place that is isolated and remote.



deal of hair and we could not tell his front from his back. We said, "Woe to you, what are you?" It said, 'I am Al-Jassaasah.' We said, "What is Al-Jassaasah?" It said, 'Go to this man in the monastery for he is keen to know about you.' So we came rushing to you and we fled from it because we could not be sure that it was not a devil.'

He (that chained person) said, 'Tell me about the date-palm trees of Baysaan.'[1] We said, 'What do you want to know about them?' He said, 'I am asking you whether these trees bear fruit.' We said, 'Yes.' He said, 'Soon they will not bear fruit.' He said, 'Tell me about the Tiberias[2].' We said, 'What do you want to know about it?' He said, 'Is there water in it?' They said, 'There is a great deal of water in it.' He said, 'Soon it will dry up.' Then he said, 'Tell me about the spring of Zughar[3] (which is in the south of Syria).' They said, 'What do you want to know about it?' He said, 'Is there water in the spring and do the people grow crops with the water of the spring?' We said to him, 'Yes, there is plenty of water

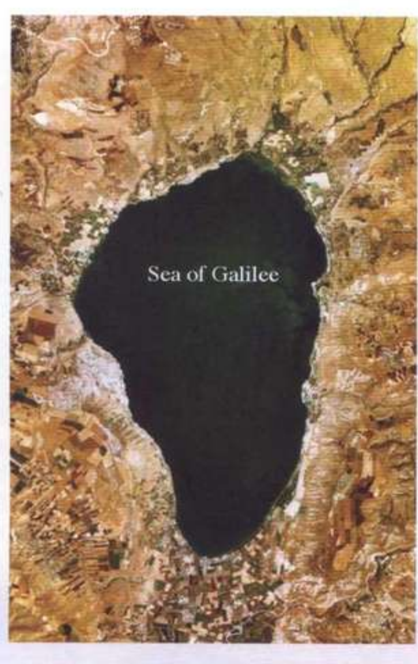
(1) Baysaan: a city on the western side of the Jordan basin, south west of Tiberias

(2) Tiberias: between Jordan and Palestine

(3) Zughar: A village in Syria on the banks of the Dead Sea (the Sea of Zughar). Ibn Al-Atheer said: Zughar is a spring in Syria, in the area of Al-Balqa' (*Al-Nihaayah*, 2/204). Some people call the Dead Sea the "Sea of Zughar", after an oasis nearby. We have included a picture of the Dead Sea under Minor Sign 95.

Sea of Galilee

in it and the people grow crops with its water.' He said, 'Tell me about the Prophet of the unlettered; what has he done?' We said, 'He has left Makkah and has settled in Yathrib (Madeenah).' He said, 'Do the Arabs fight against him?' We said, 'Yes.' He said, 'How did he deal with them?' We told him that he had prevailed over the Arabs in his vicinity and they had shown obedience to him.' He said to us, 'Has it really happened?' We said, 'Yes.'



He said: 'If it is so that is better for them that they show obedience to him. Now I will tell you about myself. I am the Dajjaal and soon I will be given permission to emerge. So I will come out and travel in the land, and will not spare any town but I will stay for forty nights, except Makkah and Taybah (Madeenah). They are both forbidden to me; every time I try to enter one of them, I will be met by an angel with a sword



in his hand, who will bar my way, and on every route there will be angels guarding it.'"



She said,

"Then the Messenger of Allah ﷺ struck the Minbar with his staff and said, 'This is Taybah, this is Taybah, this is Taybah,' meaning Madeenah. 'Did I not tell you this before?' The people said, 'Yes.' [The Prophet ﷺ said,] 'I liked the story of Tameem because it agrees with what I used to tell you about him and about Makkah and Madeenah. But he is in the Syrian Sea (Mediterranean) or the Yemeni Sea (Arabian Sea). No, rather he is in the east, he is in the east, he is in the east,' and he pointed towards the east with his hand.(1)" She said, *"I memorized this from the Messenger of Allah ﷺ."*

I have read what some authors have written about the Dajjaal, and how they make a connection between the existence of the Dajjaal and the infamous Bermuda Triangle which is still a mystery.

The facts about the Bermuda Triangle and its connection to the Dajjaal

Talking about the Bermuda Triangle is like talking about myths and fairy tales.

(1) To the east of Madeenah, the City of the Messenger of Allah, lie Iraq and Iran.



Geographical location



The Bermuda Triangle is located in the western Atlantic, south east of the state of Florida, USA. More precisely, this area takes the form of a triangle that stretches from the Gulf of Mexico in the west to the Leeward Islands in the south then to Bermuda (which is a group of three hundred inhabited islands, with a population of sixty-five thousand), then from the Gulf of Mexico to the islands of the Bahamas.



A map showing the location of Khorasan in the east, from which the Dajjaal will appear, and the location of the Bermuda Triangle in the west, where some people think the Dajjaal is now]

Disappearances in the Bermuda

In a certain area of the northwest Atlantic lies the Sargasso Sea, the waters of which are known for the presence of a certain kind of seaweed called sargassum, which floats in huge quantities that form obstacles to shipping.

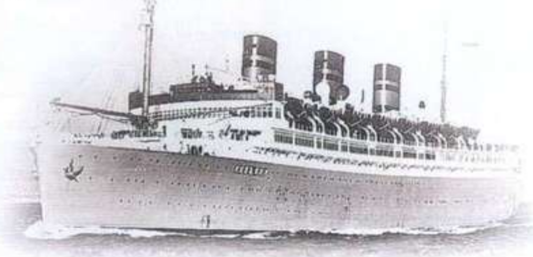
The Sargasso Sea is also distinguished by being completely calm; wind and air currents are rare in this region. It has also been called the Sea of Terror and the graveyard of the Atlantic. Search missions have been carried out, looking for ships, boats and submarines dating back to various times that are resting on the bottom of the sea.

The beginning of disappearances in the Bermuda

In 1850 more than fifty ships disappeared in or near this area. Some of the captains managed to send messages at the moment of danger; these messages were unclear and mysterious and no one could understand them.



Most of these ships that disappeared belonged to the USA. The first of them was the *Insurgent*, which disappeared with three hundred and forty on board. This was followed by the disappearance of the submarine *Scorpion* in 1968 AH, with ninety-nine crew members on board.







Disappearance of aircraft

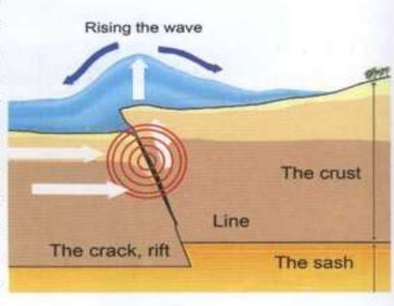
The disappearances also affected the sky over the Atlantic Ocean, as planes began to disappear when flying in the skies over the Atlantic or, more precisely, the skies over Bermuda.

In 1945 CE, five planes set out from the US state of Florida, flying together in triangle formation and heading towards some debris of a shipwreck that was floating on the sea. While the airbase was waiting for a message from the group so they could tell them where to land and issue other instructions, the base received a strange message from the leader of the group which said: "Captain (Lieutenant Charles Taylor) calling the base: we are in an emergency situation and it seems that we are completely off course. I cannot see land and I cannot identify where we are. I think we are lost in space; everything is strange and totally confusing. I cannot identify any direction; even the ocean in front of me looks very strange and I cannot describe it." Afterwards, radio contact between the base and the group was lost.

Other planes have also disappeared.

Explanation for the mystery of this triangle

There is a theory that makes a connection between earthquakes and what happens in the Bermuda Triangle. This theory says that movement of the earth at the bottom of the ocean generates huge, violent, sudden waves which cause ships to plunge to the bottom of the ocean within a few moments. With regard to aeroplanes, these earthquakes create shockwaves in the atmosphere that lead to planes losing balance and the pilot not being able to control them.



Another theory speaks of the magnetic field and its connection to what happened in the Bermuda Triangle. When planes pass over the Bermuda Triangle, the needles on the gauges swing back and forth and move randomly. The same thing happens to the ship's compass. This is indicative of the presence of a magnetic force or some other force that is very strong and strange.





"The tsunami that struck Indonesia and neighbouring regions in 2004 as a result of an earthquake or shift at the bottom of the ocean".



Left: "A kind of ship's compass" / Right: "Gauges on an airplane"]

Indications that the appearance of the Dajjaal is imminent

The small number of Arabs

Umm Shurayk ﷺ narrated that she heard the Prophet ﷺ say,

"The people will flee from the Dajjaal in the mountains." Umm Shurayk ﷺ asked, "Messenger of Allah, where will the Arabs be on that day? He said, "They will be few."(1)



The great battle and the conquest of Constantinople

It was narrated from Mu'aadh ibn Jabal ﷺ that the Messenger of Allah ﷺ said:

"When Jerusalem flourishes, Yathrib will be in ruins; when Yathrib is in ruins, the great battle will occur; when the great battle occurs, Constantinople will be conquered; and when Constantinople is conquered, the Dajjaal will appear."(2)

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(1) Recorded by Muslim. This has been discussed in detail above Minor Sign 84.
(2) Recorded by Ahmad, Abu Dawood, and Al-Tirmidhi.

Conquests

Naafi' ibn 'Utbah narrated,

"We were on a campaign with the Messenger of Allah ﷺ and some people came to him ﷺ from the west wearing woollen clothes; they met him by a hillock. They were standing and the Messenger of Allah ﷺ was sitting. I said to myself that I should go and stand between them and him, lest they assassinate him. Then I said [to myself that] perhaps it is a private conversation between them. So I went and stood between them and him, and I memorized four statements which I can count on my fingers. He said, 'You will fight in the Arabian Peninsula, and Allah will enable you to prevail over it; then (you will fight in) Persia, and Allah will enable you to prevail over it; then you will fight in Byzantium and Allah will enable you to prevail over it; then you will fight the Dajjaal, and Allah will enable you to prevail over him.'"[1]

Withholding of rain and vegetation

Before the emergence of the Dajjaal there will be three years of drought.

Abu Umaamah Al-Baahili ﷺ narrated that the Prophet ﷺ said,

"Before the appearance of the Dajjaal there will be three difficult years in which the people will suffer severe famine. In the first year Allah will command the sky to withhold one-third of its rain and the earth to withhold one-third of its produce. In the second year, He will



(1) Recorded by Muslim. This has been discussed above li Minor Sign 106.

command the sky to withhold two-thirds of its rain and the earth to withhold two-thirds of its produce. In the third year, He will command the sky to withhold all of its rain, and not a single drop will fall, and the earth to withhold all of its produce, and nothing will grow. All cloven-hoofed animals will die, except those that Allah wills."[1]

A lot of tribulations

'Abd-Allah ibn 'Umar ﷺ narrated,

"We were sitting with the Messenger of Allah ﷺ and he mentioned tribulations and spoke at length about them, until he mentioned fitnat Al-ahlaas (a tribulation which will be lengthy and intense). Someone asked, 'Messenger of Allah, what is fitnat Al-ahlaas?' He said, 'People will flee and will lose their property and families. Then will come fitnat Al-sarra' (a tribulation caused by luxury and a life of ease), which will be caused by a man from among my family, who will claim that he is of me, but he will not be of me, for my friends are the pious. Then the people will unite under a man like a hip bone over a rib (i.e., unstable).[2] *Then will come the huge tribulation, which will not leave anyone of this Ummah without giving him a slap. When it is said that it is over, it will be extended, and a man will be a believer in the morning and a disbeliever in the evening, until the people are split into two camps: the camp of faith in which there will be no hypocrisy, and the camp of hypocrisy in which there will be no faith. When that happens, then expect the Dajjaal on that day or the next.'"*[3]

The appearance of thirty liars

Samurah ibn Jundub ﷺ narrated that the Prophet ﷺ said: "By Allah, the Hour will not begin until thirty liars have emerged, the last of whom will be the one-eyed Dajjaal whose left eye is abraded."[4]

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(1) Rrcorded by Ibn Maajah; its *Isnaad* is subject to some doubt, but there is co - roborating evidence in the *Hadeeth* of Asma' bint Yazeed Al-Ansaariyyah, which was recorded by Ahmad and Abu Dawood.

(2) This has been discussed in detail above. See Minor Signs 99, 100, 101.

(3) Recorded by Abu Dawood; discussed above in Minor Sign 101.

(4) Recorded by Ahmad, Ibn Hibbaan, Ibn Khuzaymah, and Al-Haakim, who classed it as *Saheeh*. This has been discussed above under Minor Sign 11.

How will the Dajjaal emerge?

We have seen above in the *Hadeeth* related by Tameem Al-Daari ﷺ, which tells of the Dajjaal and Al-Jassaasah; the Dajjaal has been detained up till now on an island in the sea, and was alive during the time of the Prophet ﷺ. He is a man with a large build, and was seen by Tameem Al-Daari with thirty other men. He saw him chained up and a conversation occurred between those men and him (the Dajjaal). He told them that he was the Dajjaal and that he would emerge one day because of a single instance of anger, meaning, he would break the chains and emerge.[1]

The cause of his appearance

Ibn 'Umar ﷺ said, "I met Ibn Saa'id[2] on one of the roads of Madeenah, and I said something to him that made him angry. He was so swollen with anger that the way was blocked. Ibn 'Umar ﷺ entered upon Hafsah bint 'Umar ﷺ, who had already heard about it, and she said to him, 'May Allah have mercy on you! What do you want from Ibn Saa'id? Do you not know that the Messenger of Allah ﷺ said, "He will emerge because of a single instance of anger?"'"[3]

He will travel rapidly around the world

The Prophet ﷺ was asked about the speed with which the Dajjaal will travel through the earth. He said, *"Like a cloud driven by the wind."*[4] What is meant is that the Dajjaal will travel rapidly through all regions of earth.

Jaabir ﷺ narrated that the Prophet ﷺ said,

"The Dajjaal will emerge when people's religious commitment are low and they have turned away from knowledge. He will have forty days during which he will travel about: one day like a year, one day like a month, one day like a week and the rest of his days like your days. He will have a donkey and the distance between

(1) This has been discussed in detail above.
(2) Ibn Saa'id, meaning, Ibn Sayyaad.
(3) Recorded by Muslim.
(4) Recorded by Muslim.

its ears will be forty cubits. He will come to the people and say: 'I am your Lord.' But your Lord is not one-eyed. Written between his eyes will be [the letters] kaaf, fa', ra', and every believer will read it whether he is literate or illiterate. He will pass by every water source except Madeenah and Makkah, which Allah will forbid to him, and angels will stand at their gates."[1]

Places to which the Dajjaal will go

Anas ﷺ narrated that the Prophet ﷺ said,

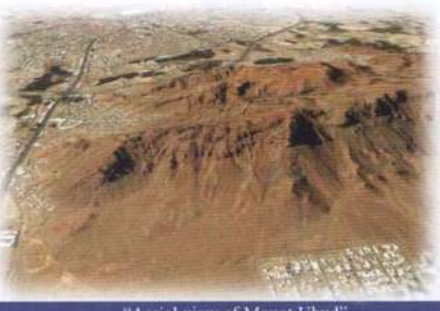
"There is no city but the Dajjaal will enter it except for Makkah and Madeenah."[2]

The Dajjaal will never be permitted to enter Makkah or Madeenah. He ﷺ said,

"On the roads leading to Madeenah there are angels; the plague and the Dajjaal will never enter it."[3]

He ﷺ said,

"The Dajjaal will come from the east, heading towards Madeenah, until he comes and campsbehindUhud."[4]



"Aerial view of Mount Uhud"

According to another narration, "He will climb Uhud and look towards the Prophet's Mosque, and will say to his followers who are around him, 'Do you see the white palace?' -- meaning the Prophet's Mosque. Then when he comes behind Uhud, he will be met by the angels, who will turn his face towards

(1) Recorded by Ahmad and by Al-Haakim in *Al-Mustadrak*, who classed it as *Saheeh*. Al-Haythami said in *Majma' Al-Zawaa'id*: "It was recorded by Ahmad with two *Isnaads*; one them contain the men of *Saheeh*.

(2) Agreed upon.

(3) Agreed upon.

(4) Recorded by Al-Bukhaari.



Syria, which is where he will perish, which is where he will perish."[1]

According to another narration from Mihjan ibn Al-Adra', the Messenger of Allah ﷺ addressed the people and said, "The day of salvation, and what is the day of salvation? The day of salvation, and what is the day of salvation? The day of salvation, and what is the day of salvation?" three times. It was asked of him, "What is the day of salvation?" He said, "The Dajjaal will come and climb Uhud and look at Madeenah, then he will say to his companions, 'Do you see this white palace? This is the mosque of Ahmad.' Then he will come to Madeenah, but on every road leading into it he will find an angel with his sword raised. He will come to the salt marsh of Al-Juruf and pitch his tent there. Then Madeenah will be shaken with three earthquakes and no hypocrite, man or woman, and no evildoer, man or woman, will be left but will go out to him. That is the day of salvation."[2]

He ﷺ said,

"There will be no part of the earth left that the Dajjaal does not enter, except for Makkah and Madeenah; on every road leading to them

(1) Recorded by Muslim.

(2) Recorded by Ahmad. Its *Isnaad* is *Hasan*, and some of it is mentioned in *Al-Sahe - hayn.*

will be angels standing guard. So he will camp in the salt marsh."

According to another narration,

"He will stop at the red hill at the end of the salt marsh. Madeenah will be shaken with its people three times, and every Kaafir or hypocrite will come out of it."

The salt marsh is salty ground; most of the land in Madeenah is like that, but the most salty area is located in the north of the city.

Al-Juruf is a place on the outskirts of Madeenah, three miles north of the city.

To sum up the above: the Dajjaal will camp behind Uhud in the salt marsh and pitch his tent there, at the end of Al-Saadiqiyyah, north of Thawr. In this area there are a few small, reddish hills, and the one who sees them remembers the words of the Prophet ﷺ.



Aerial view of the Prophet's Mosque, which looks as if it is a white palace"]

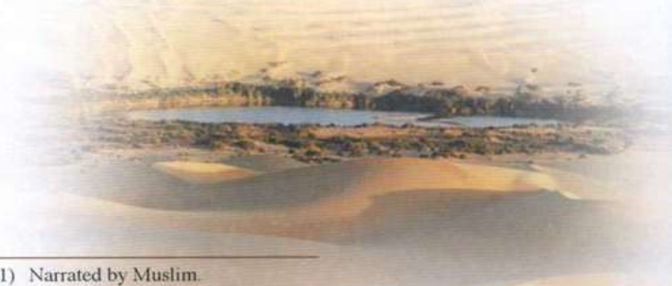
In the story of Tameem Al-Daari and his meeting with the Dajjaal and Al-Jassaasah, it says that the Dajjaal said to Tameem and his companions, "Soon I will be given permission to emerge. So I will come out and travel in the land, and will not spare any town but I will stay for forty nights, except Makkah and Taybah (Madeenah). They are both forbidden to me; every time I try to enter one of them, I will be met by an angel with a sword in his hand, who will bar my way, and on every route there will be angels guarding it."

The turmoil (*Fitnah*) of the Dajjaal

Examples of his turmoil

Hudhayfah ibn Al-Yamaan ﷺ narrated that the Prophet ﷺ said, *"He will have with him a garden and a fire, but his fire will be a garden and his garden will be fire."*(1) He said, *"He will have with him water and fire, but his fire will be cool water and his water will be fire."*(2) He said, *"I know what the Dajjaal will have with him. He will have two flowing rivers, one that appears to the eye to be clear water and one which appears to the eye to be flaming fire. If anyone sees that, let him go to the river which he thinks is fire."*(3)

According to another narration, "Let him go to the river which he



(1) Narrated by Muslim.
(2) Agreed upon.
(3) Narrated by Muslim.

thinks is fire and close his eyes, then lower his head and drink from this fire, for it is cool water."(1)

According to another narration, he ﷺ said,

"As for that which the people will think is water, it will be burning fire, and as for that which the people will think is fire, it will be sweet, cool water. Whoever among you sees that, let him plunge into that which he thinks is fire, for it is sweet, cool water."(2)

He will be able to influence inanimate objects and animals.

Al-Nawwaas ibn Sam'aan ﷺ narrated that the Prophet ﷺ said, *"He will come to a people and call them, and they will believe in him. Then he will command the sky and it will rain, and he will command the earth and it will bring forth produce. Their herds will come back to them in the evening with their humps as high as they ever were and their udders full and their flanks stretched. Then he will come to another people and call them, and they will reject what he says, so he will leave them and they will be afflicted with drought [which will destroy their land and crops]. He will pass by ruins and say, 'Bring forth your treasure, and its treasure will follow him like a swarm of bees.'"*(3)



He will say to the Bedouin: "What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord?" He will say, "Yes." Then two devils will appear to him in the form of his father and mother and will say, "O my son, follow him, for he is your Lord."(4)

He will call a youthful man and sever him in two, then the Dajjaal will say to the people, "Look at this slave of mine, I shall resurrect

(1) Narrated by Muslim.

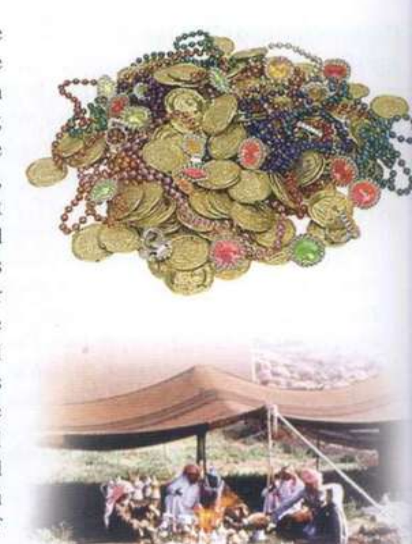
(2) Recorded by Muslim.

(3) Recorded by Muslim.

(4) Recorded by Ibn Maajah and Al-Haakim, who classified it as *Saheeh* according to the conditions of Muslim. It was also classified as *Saheeh* by Al-Albaani in *Saheeh Al-Jaami'*.

him, and he will claim that he has a Lord other than me." The Dajjaal will then command him to rise, alive, and he will get up; [he] will have been given life by Allah and not the Dajjaal, but the Dajjaal will think that he brought him back to life and placed the two [severed] halves back together again. Then the evil one will say, "Who is your Lord?" He [the man] will say, "My Lord is Allah and you are the enemy of Allah; you are the Dajjaal."(1)





Incorrect beliefs about the Dajjaal

That he will have a mountain of bread and food at a time when there will be starvation in the world.

Al-Mugheerah ibn Shu'bah ﷺ narrated, "No one asked the Messenger of Allah ﷺ about the Dajjaal more than me. I asked him about him and he said, 'My son, why are you concerned about him? He will never harm you.' I said, 'They are saying that he will have a river of water and a mountain of bread.' He said, 'He is too insignificant before Allah for that.'"(2)

(1) We will discuss the story of this young man further when we discuss the ways of protection against the Dajjaal.
(2) Agreed upon.

The followers of the Dajjaal

Undoubtedly the Dajjaal – with his ability to tempt and confuse, and his use of various methods of misguiding people, attracting them to follow him, and making them believe that he is divine – will be followed by many people, hoping for what he has with him fearing what he has, or out of eagerness to fight Islam and the Muslims. Among these people will be the Jews.



A Jewish rabbi wearing a shawl-like garment (Ttallit) - Taylasaan (shawl-like garment)

Anas ibn Maalik ﷺ narrated that the Prophet ﷺ said, *"Seventy thousand Jews of Isfahan[1] will follow the Dajjaal, wearing shawl-like garments."*[2]
Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said, *"The Dajjaal will camp at Khooz[3] and Kirmaan[4] with seventy thousand*

(1) Isfahan: an Iranian city in central Iran, approx. 340 km south of Tehran. According to official sources it has 25-30,000 Jewish inhabitants. The area covered by the city of Isfahan is 105,937 km². For more information, see www.iranjewish.com

(2) Shawl-like garments (*Tayaalisah*, sing. *Taylasaan*): a kind of garment that is worn over the head and hangs down over the rest of the body. The *Hadeeth* was recorded by Muslim.

(3) Khooz: nowadays this region is called Khoozastan, in western Iran

(4) Kirmaan: a region in south-east Iran.

(people) whose faces are like hammered shields."

What is meant by "like hammered shields" is that their heads will be small and their faces will be oval or round and flat; their cheekbones will be prominent and the way in which their eyes and nose are formed makes it look as if the centre of the eyes sticks out.

Describing their faces as being like hammered shields means that the faces of these people who will follow the Dajjaal will be wide and fleshy.

Why will most of the followers of the Dajjaal be Jews?

Answer: Because the Jews will believe that he is the Messiah that they have been waiting for!




A group of Jews wearing shawl-like garments

The Jews believe that Allah has promised them a king for whom they await; he will be from the progeny of David (Dawood) and he will come and establish a state for the Jews. In their books they call him Mashiach (Messiah).

Part of the prayer rituals of the Jews includes supplication for the false messiah (Dajjaal) to emerge. They single out the night of the Jewish feast of Passover for special prayers to this effect.

It says in the Talmud:

"When the Messiah comes, the land will produce unleavened bread, garments of wool and wheat with grains the size of a large bull's kidneys. At that time power will be restored to the Jews and all the nations will

serve that Messiah and submit to him. At that time, for every Jew there will be twenty-eight hundred servants and three hundred and ten states under his authority, but the Messiah will not come until after the rule of the evildoers ends, and the awaited one of the Jewish nation will not emerge until he is certain of the coming of Israel. That nation will be the one that dominates all others when he comes."[1]

The disbelievers and hypocrites

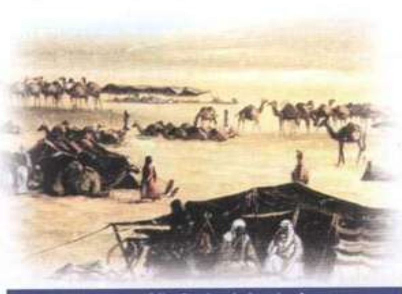
Anas ibn Maalik narrated that the Prophet ﷺ said, "No part of the earth will be left except that the Dajjaal will enter and prevail over it, except for Makkah and Madeenah. All the roads leading to them will have an angel standing guard on it. He [the Dajjal] will camp in the salt marsh and Madeenah will be shaken with its people three times, and every disbeliever or hypocrite will come out of it."[2]

We have discussed the meaning of this *Hadeeth* previously.

The ignorance of the Bedouin

Abu Umaamah narrated that the Prophet ﷺ said, in a lengthy *Hadeeth*,

"Part of his Fitnah (trial) will be that he will say to a Bedouin, 'What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord?' He will say, 'Yes.' Then two devils will appear to him in the form of his father and mother and will say, 'My son, follow him, he is your Lord.'"[3]



A group of Bedouin sitting in desert

(1) Quoted from *Al-Kanz Al-Marsood fi Qawaa'id Al-Talmud*, Ch 7, *Al-Maseeh wa Sultan Al-Yahood*

(2) Agreed upon.

(3) Recorded by Ibn Maajah and Al-Haakim, who classed it as *Saheeh*.

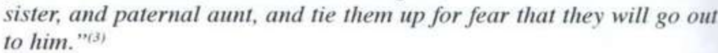
People with faces like hammered shields

Abu Bakr ﷺ narrated that the Messenger ﷺ said,

"The Dajjaal will emerge from a land in the East called Khorasan,[1] and he will be followed by people with faces like hammered shields."[2]

Women

The Prophet ﷺ said, *"The Dajjaal will camp in the salt marshes and most of those who go out to him will be women; a man will go to his relatives, to his mother, daughter, sister, and paternal aunt, and tie them up for fear that they will go out to him."*[3]



We have discussed the location of the salt marsh above.

How long the Dajjaal will stay

The Prophet ﷺ was asked about the length which the Dajjaal would stay on earth. He said, "Forty days: one day like a year, a day like a month, a day like a week, and the rest of his days will be like your days."[4]

The Companions asked, "Messenger of Allah, on that day which is like a year, will the prayers of one day be sufficient for us?" He said, "No, it will not be sufficient. Work out the times (for prayer)."[5]

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(1) A large city which now is located in Iran.

(2) Recorded by Ahmad; Al-Tirmidhi, who classified it as *Hasan*; Ibn Maajah; Al-Haakim, who classified it as *Saheeh* and Al-Dhahabi agreed with him; Al-Albaani also classified it as *Saheeh* in *Saheeh Ibn Maajah*.

(3) Recorded by Ahmad. Shaykh Al-Albaani said in *Qissat Al-Maseeh Al-Dajjaal* (p. 88): Its *Isnaad* would be *Hasan* were it not for the fact that Muhammad ibn Ishaaq used the word *'an* (from) when narrating it.

(4) Agreed upon.

(5) What is meant by the phrase, "work out the times (for prayer)" is: After dawn breaks, when the time that is usually between *Fajr* and *Zuhr* every day has passed, then pray *Zuhr*; when the time that is usually between *Zuhr* and *'Asr* has passed, then pray

How to be safe from the turmoil of the Dajjaal

Keep away and avoid meeting him

'Imraan ibn Husayn narrated that the Prophet ﷺ said,

"Whoever hears of the Dajjaal, let him go far away from him; by Allah a man will come to him thinking that he is a believer, and he will follow him because of the confusion that he causes in him."(1)

The meaning of the *Hadeeth* is that whoever hears of the emergence of the Dajjaal should keep far away from him and not go near him, because a man will come to the Dajjaal thinking that he has strong faith, then will become one of his followers and supporters because of the confusion the Dajjaal will cause [in him] through the use of magic, bringing the dead back to life, and so on.

Umm Shurayk ﷺ narrated that the Prophet ﷺ said,

"People will flee from the Dajjaal to the mountains."(2)

During that time, the Muslims will have a ruler (i.e., a caliph), the Mahdi who will be a just caliph.



Seeking the help of Allah

Abu Umaamah Al-Baahili narrated that the Prophet ﷺ said,

"Whoever is tested with his fire, let him seek the help of Allah."(3)

'asr; when the time that is usually between *'asr* and *maghrib* has passed, then pray *maghrib*; and so on with *'Isha'* and *Fajr*, then *Zuhr*, then *'Asr*, then *Maghrib*, and so on, until that day is over. See *Sharh Al-Nawawi 'ala Muslim*. The *Hadeeth* is recorded by Muslim.

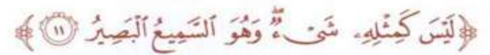
(1) Recorded by Ahmad, Abu Dawood in Al-Sunan, Al-Haakim in *Al-Mustadrak*. Classified as *Saheeh* according to the conditions of Muslim by Al-Haakim, and was classified as *Saheeh* by Al-Albaani in *Saheeh Abi Dawood*.

(2) Recorded by Muslim.

(3) Recorded by Ibn Maajah in *Al-Sunan*. There is some doubt concerning its *Isnaad*.

Knowing the names and attributes of Allah

The Dajjaal is one-eyed and Allah, may He be Glorified and Exalted, is not one-eyed; rather Allah is beautiful and above having any shortcomings; He is holy and above having any faults.



"There is nothing like Him, and He is the All-Hearer, the All-Seer." [Al-Shoora 42:11]

Reciting the opening Verses of Soorat Al-Kahf, which are the first ten Verses



Abu'l-Darda' ﷺ narrated that the Prophet ﷺ said,

"Whoever memorises ten Verses of Soorat Al-Kahf will be protected from the turmoil of the Dajjaal."[1]

These ten Verses are:

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَـٰبَ وَلَمْ يَجْعَل لَّهُۥ عِوَجَا ﴿١﴾ قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّـٰلِحَـٰتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾ مَّـٰكِثِينَ فِيهِ أَبَدًا ﴿٣﴾ وَيُنذِرَ ٱلَّذِينَ قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ﴿٤﴾ مَّا لَهُم بِهِۦ مِنْ عِلْمٍ وَلَا لِـَٔابَآئِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَٰهِهِمْ ۚ إِن يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾ فَلَعَلَّكَ بَـٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَـٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَـٰذَا ٱلْحَدِيثِ أَسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَـٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَـٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَـٰتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾﴾

(1) Recorded by Muslim.

In the Name of Allah,the Most Gracious, the Most Merciful.
"All the praises and thanks be to Allaah, Who has sent down to His slave (Muhammad ﷺ) the Book (the Qur'an), and has not placed therein any crookedness.

2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allah Islamic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).
3. They shall abide therein for ever.
4. And to warn those (Jews, Christians, and pagans) who say, 'Allah has begotten a son (or offspring or children).'
5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie.
6. Perhaps, you, would kill yourself (O Muhammad ﷺ) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an).

7. Verily, we have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allaah's sake and in accordance to the legal ways of the Prophet ﷺ].
8. And verily, We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees).
9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our signs?
10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: 'Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!'"

[Al-Kahf 18:1-10]

Al-Nawwaas ibn Sam'aan narrated that the Prophet ﷺ said, *"Whoever among you lives to see him, let him recite the opening Verses of Soorat Al-Kahf to him."*[1]

The reason for this:

It is said that in the opening Verses of this *Soorah* Allah gives protection to the People of the Cave from the tyrant who wanted to harm them.

It is also said that these ten Verses relate the wonders of the story of the People of the Cave and how they were saved, so the Muslims should remember that when facing the Dajjaal.



Reciting *Soorat Al-Kahf* in its entirety

Abu Sa'eed Al-Khudri narrated that the Prophet ﷺ said, "Whoever recites *Soorat Al-Kahf* as it was revealed, and is alive when the Dajjaal appears, he will never have any power over him and he will not have any way to tempt or confuse him."[2]

Fleeing to one of the two holy sanctuaries and seeking refuge there

The Dajjaal will not enter Makkah or Madeenah.

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(1) Recorded by Muslim.

(2) Recorded by Al-Haakim who said it is *Saheeh* according to the conditions of Mu - lim. Also classified as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, no. 2651.



Seeking refuge with Allah from the turmoil of the Dajjaal at the end of the prayer

This occurs in the *Tashahhud* before the *Tasleem* [which ends the prayer], one says, "*Allaahumma inni a'oodhu bika min 'adhaab Al-naar wa min 'adhaab Al-qabri wa min fitnati'l-mahya wa'l-mamaat wa min fitnat Al-Maseeh Al-Dajjaal* (O Allah, I seek refuge in You from the torment of the Fire, the torment of the grave, the turmoil of life and death[1], and the turmoil of the Dajjaal)."[2]



Further explanation about the Dajjaal so that people may protect themselves from him

Al-Sa'b ibn Juthaamah ﷺ narrated that the Prophet ﷺ said, "The Dajjaal will not emerge until people no longer mention him,"[3] meaning, until no one mentions the Dajjaal or discusses him; when people forget him and his characteristics, and forget to warn about him – and a great amount of turmoil exists – then the Dajjaal will appear.

(1) The turmoil of life refers to what a person will endure throughout his life of tem - tation from this world and its whims and desires, or being tested with lack of patience. The turmoil of death refer to the test a person goes through when he dies, or it may refer to the turmoil of the grave, i.e., the questioning of the two angels. What it means is seeking refuge from the troubles of the questioning and the torment of the grave.

(2) Agreed upon.

(3) Recorded by 'Abd-Allah ibn Ahmad; classified as *Saheeh* by Al-Haythami in *Ma - ma' Al-Zawaa'id*, 7.646.

Arming oneself with Islamic knowledge



Islamic knowledge combined with faith in Allah, may He be Glorified and Exalted, is a weapon against all turmoil, including the turmoil of the Dajjaal. The Prophet ﷺ mentioned to us the story of the heroic believing youth of Madeenah confronting the Dajjaal, which shows us the importance of knowledge and faith in protecting oneself from the turmoil.

Abu Sa'eed Al-Khudri ؓ narrated that the Prophet ﷺ said,

"The Dajjaal will come but it will be forbidden for him to enter the mountain passes of Madeenah. He will go to the salt marshes near Madeenah and on that day a man will go out to him who is the best of people. He will say to him, 'I bear witness that you are the Dajjaal about whom the Messenger of Allah ﷺ spoke.' The Dajjaal will say to the people who are around him, 'If I kill this man and bring him back to life, do you think that you will have any doubts about the matter?' They will say, 'No.' So he will kill him then bring him back to life – according to another report, he will strike him with a sword and cut him in



Image of salt-marsh



two – then he will call him and he (the young man) will come, with a cheerful face, smiling. He (the young man) will say: 'By Allah, I was never more certain of you than I am now.'"

According to another narration,

"The Dajjaal will emerge and a man from among the believers will go towards him, and he will be met by armed men, who are the bodyguards and supporters of the Dajjal. They will say to him, 'Where are you going?' He will say, 'I am going to this one who has emerged.' They will say to him, 'Don't you believe in our lord?' He will say, 'There is nothing hidden about our Lord.'[1] *They will say, 'Kill him.' They will say to one another, 'Didn't your lord forbid you to kill anyone without his consent?' So they will take him to the Dajjaal and when the believer sees him, he will say, 'People, this is Al-Maseeh Al-Dajjaal whom the Messenger of Allah ﷺ mentioned.' The Dajjaal will order that*

(1) Meaning, if I see the Dajjaal I will know from his attributes that he is the Dajjaal

he be made to lie spread-eagled on the ground. He (the Dajjaal) will say, 'Take him and strike him on the head,' and he will be beaten severely on his stomach and back. Then he will say, 'Do you not believe in me?' He will say, 'You are the false messiah.' Then it will be ordered that he be cut in two with a saw, from the middle of his head to between his legs. Then the Dajjaal will walk between the two pieces and will say to him, 'Get up,' and he will stand up straight. Then the Dajjaal will say to him, 'Do you believe in me?' He will say, 'It has only made me more certain about you.' The believer will then say: 'People, he will not do it to anyone after me.' Then the Dajjaal will take hold of him to slaughter him, but the area between his neck and collar bone will be turned into copper and he will not be able to harm him. Then he will take hold of his hands and feet and throw him, and the people will think that he threw him into Hell, but he will be thrown into Paradise."

The Messenger of Allaah ﷺ said, "This will be the greatest of martyrs before the Lord of the Worlds."[1]



This *Hadeeth* indicates the importance of learning religious knowledge. If this young man did not have prior knowledge of the characteristics of the Dajjaal, he would not have realised that this was the Dajjaal. Hence, everyone who confronts the people of falsehood must be armed with knowledge.

This young man will be certain that this is the Dajjaal, and that he will never kill anyone else after him. This young man will be a seeker of knowledge who will have studied *Hadeeth* and will know that he is the young man referred to.

(1) Narrated by Muslim.

Preparing for war against him, as the believers will do at that time

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

"While they (i.e. the Muslims) are preparing to fight and forming ranks, the Iqaamah (the call commencing the prayer) will be given and 'Eesa ibn Maryam will descend."[1]

Hudhayfah ibn Usayd ﷺ narrated that the Prophet ﷺ said, regarding the emergence of the Dajjaal and the preparation of the Mahdi and his companions to fight them,

"He will come to Madeenah and defeat those who are outside the city and prevent those who are inside from leaving. Then he will go to the mountain of Eeliya' (Bayt Al-Maqdis or Jerusalem), where he will besiege a band of Muslims and the believers will go through a very hard time. Those who are in charge of them will say, 'What is keeping you from fighting this tyrant until you meet Allah or He grants you victory?' They will agree to fight him, and in the morning they will awake to find 'Eesa ibn Maryam with them."[2]

What the Muslim should do if he meets the Dajjaal

Abu Umaamah Al-Baahili ﷺ narrated that the Prophet ﷺ said,

"Between his eyes will be written (the word) Kaafir, which every believer will read. Whoever among you meets him, let him spit in his face and recite the opening Verses of Al-Kahf. He will be given power over one of the sons of Adam, whom he will kill and then bring back to life."[3]

Abu Qilaabah narrated from one of the Companions that the Prophet ﷺ said,

"After you will come the misguided liar, whose head from behind will appear very curly. He will say, 'I am your Lord.' Whoever says, 'You are lying, you are not our Lord; rather Allah is our Lord and in Him we put our trust, to Him we repent and we seek refuge with Allah from you,' he will have no control over him."[4]

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(1) Narrated by Muslim.

(2) Narrated by Al-Haakim, who said it is *Saheeh*. Al-Dhahabi said it is *Saheeh* a - cording to the conditions of Al-Bukhaari and Muslim.

(3) Narrated by Al-Haakim, who said it is *Saheeh* according to the conditions of Muslim.

(4) Recorded by Ahmad with a *Hasan Isnaad*.

The death of the Dajjaal

He will die in the land of Al-Shaam (Greater Syria).

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "The Dajjaal will come from the east,(1) heading for Madeenah, until he camps behind Uhud. Then the angels will cause him to head towards Syria, and then he will die."(2)

The one who kills the Dajjaal will be 'Eesa ibn Maryam ﷺ

Majma' ibn Jaariyah ﷺ narrated that the Messenger ﷺ said,
"The son of Maryam will kill the Dajjaal at the gate of Ludd."(3)
Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,
"While they (i.e. the Muslims) are preparing to fight and forming ranks, theIqaamah will be given and 'Eesa ibn Maryam will descend."

Accordingtoanothernarration, *"He (i.e., 'Eesa ﷺ) will descend to the white minaret in the east of Damascus, wearing two garments lightly perfumed with saffron, placing his hands on the wings of two angels. When he lowers his head it will drip and when he raises it, it will scatter drops like pearls. Every disbeliever who is within the range of his breath will die."* The breath of Eesa ﷺ will reach as far as he can see, in the sense that the disbelievers within the radius of the distance that he can see will die.

The Prophet ﷺ told us that when 'Eesa ﷺ descends, the Muslims

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(1) We have seen above that he will emerge from Khillah between Syria and Iraq, from the direction of Khorasan.

(2) Recorded by Muslim.

(3) Ludd: a town close to Jerusalem, in Palestine. The *Hadeeth* was recorded by Al-Tirmidhi who said it is *Hasan Saheeh*.

will have gotten ready for prayer, and their leader and *Imam* will be the Mahdi. When their *Imam* goes forward and is about to lead them in *Fajr* prayer, 'Eesa ﷺ will descend and the *Imam* will step back from his place, because 'Eesa ﷺ is superior to him and he will want the one who is more virtuous to lead the prayer. He will step backwards, but 'Eesa ﷺ will put his hand on his shoulder and say, "Go forward and pray, for the *Iqaamah* was given for you." (This is an honour from Allah to this *Ummah*, that 'Eesa ibn Maryam ﷺ will be led in prayer by a man of the *Ummah* of Muhammad ﷺ.) So their *Imam* will lead them in prayer. When he has finished the prayer, 'Eesa ﷺ will say, "Open the gate," so they will open it and behind it will be the Dajjaal with seventy thousand Jews, each carrying an adorned sword and wearing a greenish cloak. When the Dajjaal looks at him, he will start to melt as salt melts in water. He will run away, and 'Eesa ﷺ will catch up with him at the gate of Ludd (which is a well-known place in Palestine, in which the Jews today have built a military base).[1] He will kill him and the evil one will dissolve like salt in water. 'Eesa ﷺ will catch up with him and strike him with a spear that he has in his hand; he will show them the traces of his blood on the spear.[2]

Allah will defeat the Jews, and there will be nothing left that Allah has created behind which a Jew could hide, but Allah will cause that thing to speak – except for Al-Gharqad (the box-thorn),

Ggharqad Tree

(1) Its location has been shown on the previous page.
(2) Meaning, the spear with which he will kill the Dajjaal.

which is one of the trees of the Jews.[1]

Majma' ibn Jaariyah ﷺ reported that the Prophet ﷺ said, "He will come to Madeenah and defeat those who are outside the city and prevent those who are inside from leaving. Then he will go to the mountain of Eeliya' (Bayt Al-Maqdis or Jerusalem), where he will besiege a band of Muslims and the believers will go through hard times. Those who are in charge will say, 'What is keeping you from fighting this tyrant until you meet Allah or He grants you victory?' They will agree to fight him, and in the morning they will awake to find 'Eesa ibn Maryam ﷺ amongst them. When he ['Eesa ﷺ] raises his head from bowing, he will say, '*Sami'a Allahu liman hamidah* (Allah hears those who praise Him). Allah has killed the Dajjaal and the Muslims have prevailed.' He will kill the Dajjaal and defeat his companions, until even the trees, rocks and mud say, 'believer, here is a Jew beside me, kill him.'"[2]

According to another narration, "He will catch up with him at the gate of Ludd and kill him."[3]

'Eesa ibn Maryam ﷺ will then come to the people whom Allah protected from the Dajjaal. He will wipe their faces and tell them of their ranks in Paradise. While he is doing this, Allah will reveal to 'Eesa ﷺ, "I have caused some slaves of Mine to emerge whom no one has the power to withstand; take My servants to Al-Toor for protection."

[The emergence of some slaves] is in reference to Ya'jooj and Ma'jooj, whom we will discuss in detail later.[4]

The toughest people against the Dajjaal

Abu Hurayrah ﷺ said, "I still love Banu Tameem[5] after three things that I heard the Prophet ﷺ say about them. I heard the Messenger of Allah ﷺ say, 'They will be the toughest against the Dajjaal.' When their *Zakaah* (obligatory purifying alms) arrived, he said, 'This is the *Zakaah* of our people.' A female captive from their tribe was with 'Aa'ishah ﷺ

(1) Recorded by Ibn Maajah with a *Hasan Isnaad*.
(2) Recorded and classified as *Saheeh* by Al-Haakim in *Al-Mustadrak*.
(3) Recorded and classified as *Saheeh* by Al-Haakim in *Al-Mustadrak*.
(4) See Major Sign no. 4.
(5) Banu Tameem, a well-known Arab tribe.

and the Messenger of Allah ﷺ said, 'Set her free, for she is one of the children of Ismaa'eel.'"[1]

'Ikrimah ibn Khaalid said, "One of the Companions of the Prophet ﷺ told me that mention was made of Tameem in the presence of the Prophet ﷺ. A man said, 'This tribe of Banu Tameem was slow concerning this matter.' The Messenger of Allah ﷺ turned to Muzaynah and said, 'A people to whom these ones belong can never be slow.'"

A man said, "These people of Banu Tameem are late with their *Zakaah*." Some red and black camels of Banu Tameem were brought and the Prophet ﷺ said, "*These are the camels of my people.*"

A man criticised Banu Tameem in the presence of the Prophet ﷺ, so he said, "Do not say anything but good about Banu Tameem, for they will have the longest spears against the Dajjaal."[2]

Tameem bin Murr bin Add bin Tabikhah bin Ilyas bin Mudar bin Nizar bin Ma'add bin Adnan

Zaid Manat	Amr	Amr
Malik	Anbar	Al-Harith Al-Habat
Hanzalah	Jundub	Sa'd
Malik	Adiyy	Niyar
Abu Sood	Jahmah	'Amr
Rabee'ah	Mundhir	Jaldah
Shihab	Abdullah	Saif
Zuhair	An-Nada	Aws
Shaddad	Amr	'Amr
Nahshal	Al-Harith	Yazeed
Sanai'	Jundub	Husain
Uqbah	Adiyy	Abbad
Mas'ood	Ubadah	Nasir-An-Nawasir
Moosa	Sala'ah	Rahmah / Rahmah's Family
Qasim	Mukharrib	
Wuhaib	Hammad	
Alawi		
Muhammad		

Genealogy of Banu Tameem

(1) Agreed upon.

(2) Narrated by Ahmad. Al-Haythami said in *Majma' Al-Zawaa'id*: Its men are the men of *Saheeh*.

Those who deny that the Dajjaal will emerge

In the past, some misguided groups, such as the Mu'tazilah and Jahamis, denied that the Dajjaal would emerge.

Among those who denied it in modern times are the following:

Shaykh Muhammad 'Abduh[1]

He said, "The Dajjaal is a metaphor for the spread of myths, trickery, and charlatanry."[2]

Muhammad Faheem Abu 'Aybah[3]

In his commentary on the *Hadeeths* in Ibn Katheer's book *Al-Malaahim*[4] concerning the Dajjaal, he said, "This [refers to] the spread of corruption and evil."

Some said that he will emerge but he will not have with him any confusing matters such as a garden or a fire. One of those who said this was the scholar Muhammad Rashid Rida.[5] He was a man of knowledge and virtue, but he was mistaken with regard to this issue, because not believing in any of the signs of the Hour is a grievous error.

Ibn 'Abbaas ﷺ said, "'Umar ibn Al-Khattaab ﷺ delivered a speech

(1) Muhammad 'Abduh ibn *Hasan* Khayr-Allah, from the family of Al-Turkmaani, the Mufti of Egypt of his era. He died in Alexandria in 1905 and was buried in Cairo. See *Al-A'laam* by Al-Zarkali, 6/252.

(2) Quoted from him by the author of *Tafseer Al-Manaar*, 3/317.

(3) The editor of the book by Ibn Katheer: *Al-Nihaayah fi'l-Fitan wa'l-Malaahim*

(4) See 1/118-119.

(5) Muhammad Rashid ibn 'Ali Rida ibn Muhammad Shams Al-Deen ibn Muhammad Baha' Al-Deen ibn Mullah 'Ali Khaleefah Al-Qalamooni. His origins lay in Baghdad and he was a descendant of Al-Husayn ﷺ. He was born and raised in Al-Qalamoon (near Tripoli in Lebanon). He studied in Al-Qalamoon and in Tripoli. He then travelled to Egypt in 1315 AH, where he stayed close to Shaykh Muhammad 'Abduh and learned from him. He died suddenly in a car accident when he was returning from the Suez to Cairo, and is buried in Cairo.

His most famous legacy was the magazine *Al-Manaar*, of which 34 volumes were published, and his *Tafseer Al-Qur'aan Al-Kareem* (12 vols.), which he did not complete. See *Al-A'laam* by Al-Zarkali, 6/126. His words about the Dajjaal appear in *Tafseer Al-Manaar*, 9/490.

in which he praised and glorified Allah, and then said, 'After you there will be people who will reject stoning, the Dajjaal, intercession, the punishment of the grave and the belief that some people will be brought out of Hell after they have been burnt.'"[1]

The words, "[they] will reject stoning" mean that they will reject stoning the married adulterer.

The words, "the belief that some people will be brought out of Hell after they have been burnt" means that they deny the idea of intercession for some of those who believed in *Tawheed* but entered Hell; believing that they will not be brought out of it.

We will conclude our discussion of the Dajjaal with five things:

1. Abu Sa'eed Al-Khudri ﷺ narrated that the Prophet ﷺ said, "Shall I not tell you what I fear more for you than the Dajjaal? Hidden *Shirk*, in which a man gets up and prays, making his prayer beautiful because he notices someone watching him."[2]

Showing off is a serious matter. It refers to a man who performs a righteous deed with the aim that the people should notice and praise him. This is hidden *Shirk* which renders good deeds invalid. It will be said on the Day of Resurrection to those who show off: "Go to those to whom you showed off your actions in the world, and see whether you find any reward with them."[3]

2. Abu Dharr ﷺ narrated that the Prophet ﷺ said, "Apart from the Dajjaal, what I fear most for my *Ummah* is misguided leaders."[4]

The danger posed to the *Ummah* by the leaders of misguidance is very serious. If the leader's influence on the people is misguided, those who are under him will also be misguided. The leaders of misguidance may be worldly leaders such as kings, emirs and ministers, or they may be religious leaders such as scholars and callers to the religion. When

(1) Recorded by Ahmad in his *Musnad*; there is some doubt concerning its *Isnaad*.

(2) Recorded by Ahmad and Ibn Maajah; classified as *Hasan* by Al-Albaani in *Saheeh Al-Targheeb wa'l-Tarheeb*, 27.

(3) Recorded by Ahmad. Al-Haythami said in *Majma' Al-Zawaa'id* (1/102), "Its men are the men of *Saheeh*."

(4) Recorded by Ahmad; classified as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Sahe - hah*, no. 1989.

misguided leaders are in a position of leadership all their affairs will be corrupt.



3. 'Imraan ibn Husayn ﷺ narrated that the Prophet ﷺ said, "There will always remain a group among my *Ummah* fighting to support the truth, prevailing over those who oppose them, until the last of them fight the Dajjaal."(1)

It seems that the movement of *Jihad* in this *Ummah* is an ongoing movement, the first and last of which are of the same nature, and *Jihad* will never cease until the last of this *Ummah* fights the *Dajjaal*.

4. Steadfastness at times of turmoil is one of the basic principles of the *Sharee'ah*. Hence the Prophet ﷺ said, when mentioning the turmoil of the Dajjaal, "Slaves of Allah, be steadfast."(2)

We should not feel pessimistic nor lose our confidence because of the *Hadeeths* about the turmoil; rather we should be keen to increase our faith and steadfastness.

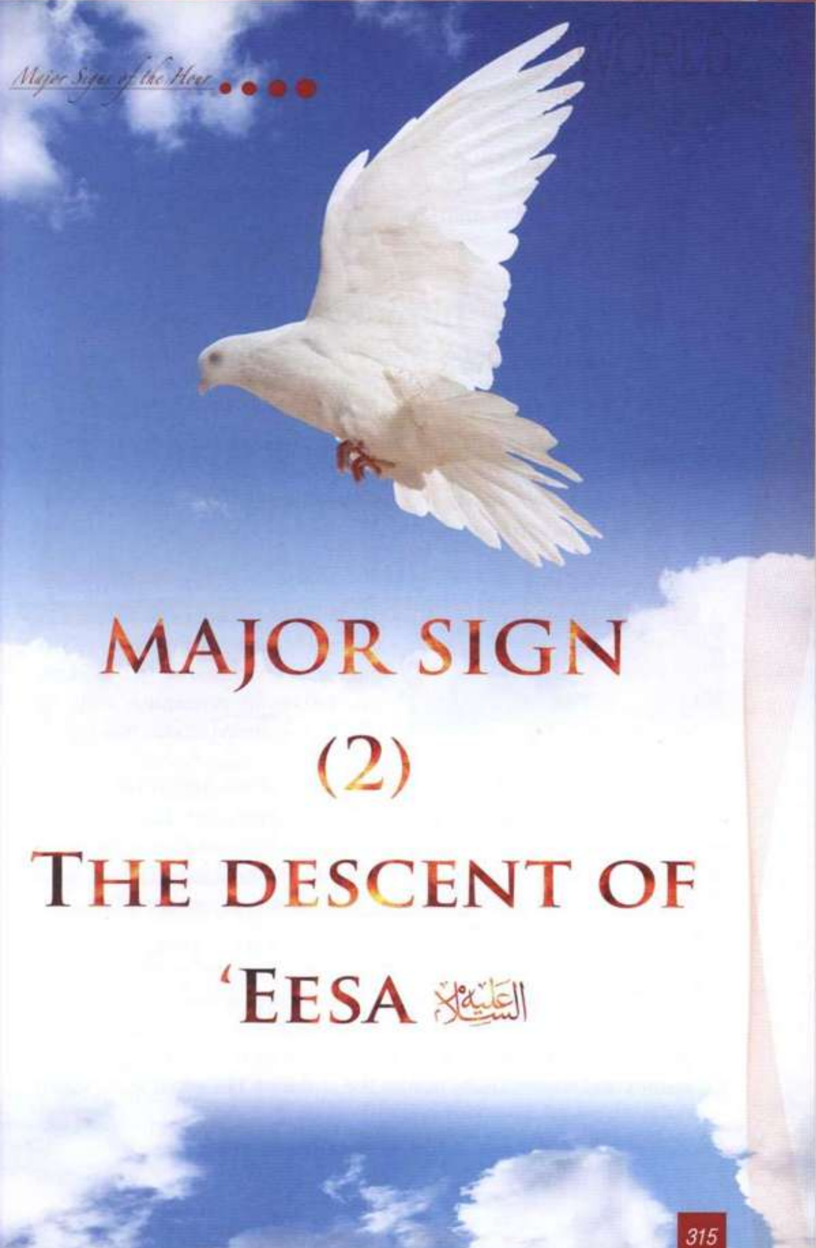
5. We may infer from the *Hadeeth* concerning the Dajjaal and other events that fighting toward the end of time will be done with sharp weapons, such as swords and spears, and on horseback.(3)

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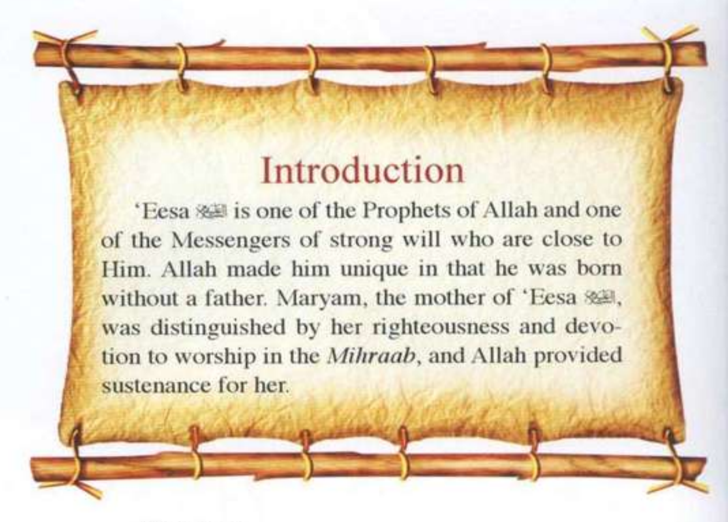
(1) Recorded by Ahmad and Abu Dawood from the *Hadeeth* of 'Imraan ibn Husayn ﷺ; classified as *Saheeh* by Al-Haakim, and Al-Dhahabi agreed with him.

(2) Recorded by Muslim from the *Hadeeth* of Al-Nawwaas ibn Sam'aan.

(3) We have discussed this above under Minor Sign 109.



MAJOR SIGN
(2)
THE DESCENT OF
'EESA عليه السلام



Introduction

'Eesa ﷺ is one of the Prophets of Allah and one of the Messengers of strong will who are close to Him. Allah made him unique in that he was born without a father. Maryam, the mother of 'Eesa ﷺ, was distinguished by her righteousness and devotion to worship in the *Mihraab*, and Allah provided sustenance for her.

Allah says:

﴿ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ ﴾

"Every time he [Zakariya] entered Al-Mihraab[1] *to (visit) her, he found her supplied with sustenance. He said: 'O Maryam (Mary)! From where have you got this?' She said, 'This is from Allah.' Verily, Allah provides sustenance to whom He wills, without limit"*[Aal 'Imraan 3:37].

Zakariya ﷺ had made a special place for her in the mosque, which none entered except her. She would worship Allah there night and day. Every time the Prophet Zakariya ﷺ entered her place of worship, he would find her with summer fruits during the winter and winter fruits during the summer. He asked her, "From

(1) *Al-Mihrab:* a praying place or a private room.

where have you got these?" and she replied, "These are from Allah," meaning, it is provision granted by Allah. He provides sustenance to whom He wills, without limit.

﴿ هُوَ مِنْ عِندِ ٱللَّهِ ﴾

"This is from Allah," i.e., it is provision granted by Allah.

﴿ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ ﴾

He provides sustenance to whom He wills, without limit.

The glad tidings of the angels to Maryam. Allah, may He be Exalted, says,

﴿ وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ﴿٤٢﴾ يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾ ﴾

"And (remember) when the angels said: 'O Maryam (Mary)! Verily, Allah has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Aalameen (mankind and Jjinn) (of her lifetime).'O Mary! Submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and bow down along with Ar-Raaki'oon (those who bow down).'"[Aal 'Imraan 3:42-43]



The M*ihraab* of Zakariya ﷺ was destroyed in the famous fire of al-Aqsa and was rebuilt later. It is not certain whether this is the place meant in the Holy Qur'an.

Here Allah tells us that the angels gave glad tidings to Maryam ﷺ that Allah had chosen her from all the women of her era, to have her give birth to a child without a father; she was given the glad tidings that he would be a noble Prophet:



﴿ وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا ﴾

"He will speak to the people, in the cradle and in manhood."

- i.e[Aal 'Imraan 3:46]

That is, in his infancy he would call them to worship Allah alone without any partner or associate, which he would also do in adulthood. This was an indication that he would reach adulthood and call people to Allah. She was enjoined to do a great amount of worship, submit herself with obedience, and to prostrate and bow, so that she would be deserving of this honour and offer thanks for this blessing. It has been said that she would stand in prayer until her feet would become swolllen. May Allah be pleased with her and have mercy on her and her mother and father. Anas ﷺ narrated that the Messenger of Allah ﷺ said,

"It is enough for you to know about the virtue of four women of this world: Maryam bint 'Imraan, Aasiyah the wife of Pharaoh, Khadeejah bint Khuwaylid and Faatimah bint Muhammad."[1]

The story of Maryam's bearing of 'Eesa عليه السلام

When the angels spoke to her and gave her the glad tidings of Allah choosing her and of His bestowing on her the gift of a righteous son, who would be a noble Prophet, honoured, and supported with miracles, she was astounded at the birth of a child without a father, as she had no husband. But the angels told her that Allah is able to do all things; if He decrees a matter, He simply says to it "Be" and it is.

She accepted that, turned to Allah and surrendered to His command. She knew that this was a great test for her, and people would speak about her as they would not know the facts of the situation; rather they would only see things as they appeared, without thinking.

She would only go out of the mosque during her menses or for some necessary reason, such as bringing water or food.

She went out for some reason and withdrew, meaning she secluded

(1) Recorded by Al-Tirmidhi; classified as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, 2/349.



herself in a place east of Al-Masjid Al-Aqsa, when Allah sent the trustworthy Angel Jibreel ﷺ,

﴿ فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ ﴾

"And he appeared before her in the form of a man in all respects." [Maryam 19:17]

When she saw him, "She said,

﴿ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا ﴿١٨﴾ ﴾

'Verily, I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah'" [Maryam 19:18]

Meaning, if you are righteous and fear Allah, then accept my seeking refuge with Him from you and leave me alone.

﴿ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾ ﴾

"[He] said: 'I am only a messenger from your Lord, (to announce) to you the gift of a righteous son' [Maryam 19:19]

The angel addressed her, saying: I am not a man; I am an angel whom Allah has sent to give you a righteous son. "She said,

﴿ قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ ﴿٢٠﴾ ﴾

'How can I have a son" i.e., how can I have a son or a child,

﴿ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ ﴾

"when no man has touched me, nor am I unchaste"? - i.e., when I have no husband and I am not one of those who commit immoral actions. "He said,

﴿ قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ﴾

'So (it will be), your Lord said: 'That is easy for Me (Allah)'". The angel responded to her amazement at the idea of having a son by saying: It is a promise from Allah, that He will create from you a son,

﴿هُوَ عَلَيَّ هَيِّنٌ﴾

"That is easy for Me (Allah)"

- i.e., it is easy for Him, for He is able to do all things. And the words

﴿وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ﴾

"And (We wish) to appoint him as a sign to mankind"

mean, We will make his creation a sign of Our total and perfect power to create in any way We will. Therefore, Allah:

- created Adam ﷺ without a male or a female
- He created Hawwa' from a male without a female
- He created 'Eesa ﷺ from a female without a male
- He created the rest of mankind from a male and a female.

Allah says,

﴿وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا﴾

"And Maryam (Mary), the daughter of 'Imraan who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our Rooh [i.e. Jibreel (Gabriel)."[Al-Tahreem 66:12]

Jibreel ﷺ blew into the opening of her chemise, and that breath entered her uterus and she became pregnant immediately as a woman becomes pregnant from intimate relations with her husband. When the *Rooh* breathed into her, he did not do it directly, rather he breathed into the opening of her chemise, and from there it entered her uterus, as Allah says,

﴿فَنَفَخْنَا فِيهِ مِن رُّوحِنَا﴾

"And We breathed into (the sleeve of her shirt or her garment) through Our Rooh [i.e. Jibreel (Gabriel)." [Al-Tahreem 66:12]

And He says:

﴿فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ﴿٢٢﴾﴾

"So she conceived him, and she withdrew with him to a far place." [Maryam 19:22]

When Maryam ﷺ became pregnant, she was grieved on account of it and she knew that people would talk about her. When her pregnancy began to show, she withdrew from people and stayed away from them, and went to a far place.

The birth of 'Eesa ﷺ

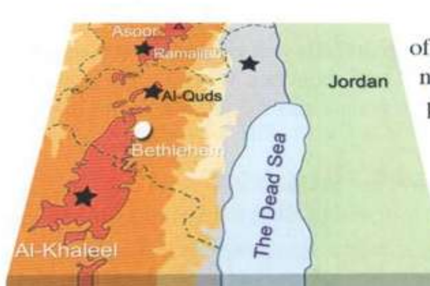
Allah says,

﴿ فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ﴿٢٣﴾ ﴾

"And the pains of childbirth drove her to the trunk of a date palm. She said: 'Would that I had died before this, and had been forgotten and out of sight!'" [Maryam 19:23]

That is, the pains of labour drove her to the root of a palm tree in Bethlehem and she wished for death, because she knew that people would not believe her; rather they would accuse her if she came to them with an infant in her arms; she was regarded as one of the devout worshippers in the mosque, descended from Prophets and from a religious family. She was so worried of this that she wished that she had died prior to all





of that happening, or that she had never been created in the first place.

﴿فَنَادَىٰهَا مِن تَحْتِهَآ﴾

"Then [he] cried unto her from below her"

referring to 'Eesa ﷺ who called out to her,

﴿أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا﴾

"Grieve not: your Lord has provided a water stream under you" meaning, He has placed a river beneath you.

﴿وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾ فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ﴿٢٦﴾﴾

"And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you. So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast unto the Most Gracious (Allah) so I shall not speak to any human being this day." [Maryam 19:25, 26]

That is, eat and drink, and then pick up your child and go to your people, if you see any one gesture to them that you have vowed a fast from speaking for the Most Gracious.

﴿فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾ يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾﴾

"Then she brought him (the baby) to her people, carrying him. They said: 'O Mary! Indeed you have brought a thing Fariyy (a mighty thing). 'O sister (i.e. the like) of Haroon (Aaron)! Your

father was not a man who used to commit adultery, nor your mother was an unchaste woman." [Maryam 19:26-27]

Fariyy refers to a serious evil action.

'Eesa ﷺ speaks in the cradle

When things became difficult for Maryam ﷺ and she felt distressed because of what her people were saying

﴿ فَأَشَارَتْ إِلَيْهِ ﴾

"Then she pointed to him" [Maryam 19:29],

telling them to speak to him.They responded:

﴿ كَيْفَ نُكَلِّمُ مَن كَانَ فِي ٱلْمَهْدِ صَبِيًّا ﴿٢٩﴾ ﴾

"How can we talk to one who is a child in the cradle?",

meaning, how can you tell us to seek an answer from a nursing infant in his cradle who has no discernment?

Allah caused 'Eesa ﷺ to speak,

﴿ قَالَ إِنِّي عَبْدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِي بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ ﴾

"He ['Eesa (Jesus)] said: 'Verily, I am a slave of Allah, He has given me the Scripture and made me a Prophet;"

'And He has made me blessed wheresoever I be, and has enjoined on me Salaah (prayer), and Zakaah, as long as I live."

'And dutiful to my mother, and made me not arrogant, unblest.

"And Salaam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!'"[Maryam 19:30-33]

These are the first words spoken by 'Eesa ibn Maryam ﷺ:

﴿ قَالَ إِنِّي عَبْدُ ٱللَّهِ ﴾

"He ['Eesa (Jesus)] said: 'Verily, I am a slave of Allah'"; he did

not say I am the son of God, because Allah, may He be glorified and exalted, is One with no partner or associate; He has no wife or child.

Glory be to the One Who gave to each thing its form and nature, then guided it aright (cf. 20:50).

This is the reality of 'Eesa ﷺ. Allah says

﴿ ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَن
يَتَّخِذَ مِن وَلَدٍ سُبْحَٰنَهُۥٓ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٣٥﴾ ﴾

"Such is 'Eesa (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).
It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Eesa (Jesus) is the son of Allah]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: 'Be!' and it is."[Maryam 19:24-25]

﴿ إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن
فَيَكُونُ ﴿٥٩﴾ ﴾

"Verily, the likeness of 'Eesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: 'Be!' — and he was"[Aal 'Imraan 3:59]

Allah blessed 'Eesa ﷺ and said,

﴿ إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ
ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى فَتَنفُخُ فِيهَا فَتَكُونُ
طَيْرًۢا بِإِذْنِى وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى وَإِذْ
كَفَفْتُ بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ

هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٞ ﴿١١٠﴾ وَإِذۡ أَوۡحَيۡتُ إِلَى ٱلۡحَوَارِيِّـۧنَ أَنۡ ءَامِنُواْ بِي وَبِرَسُولِي
قَالُوٓاْ ءَامَنَّا وَٱشۡهَدۡ بِأَنَّنَا مُسۡلِمُونَ ﴿١١١﴾ ﴾

"(Remember) when Allah will say (on the Day of Resurrection). 'O 'Eesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rooh-ul-Qudus [Jibreel (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Tawraat (Torah) and the Injeel (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: "This is nothing but evident magic."' 'And when I (Allah) inspired Al-Hawariyyoon (the disciples) [of 'Eesa (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."'" [Al-Maa'idah 5:110-111]

'Eesa ﷺ foretold the coming of Muhammad ﷺ. Allah, may He be glorified and exalted, said,

﴿ وَإِذۡ قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُم مُّصَدِّقٗا لِّمَا بَيۡنَ يَدَيَّ مِنَ ٱلتَّوۡرَىٰةِ
وَمُبَشِّرَۢا بِرَسُولٖ يَأۡتِي مِنۢ بَعۡدِي ٱسۡمُهُۥٓ أَحۡمَدُۖ فَلَمَّا جَآءَهُم بِٱلۡبَيِّنَٰتِ قَالُواْ هَٰذَا سِحۡرٞ مُّبِينٞ ﴿٦﴾ ﴾

"And (remember) when 'Eesa (Jesus), son of Maryam (Mary), said: 'O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawraat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.' But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: 'This is plain magic.'"
[Al-Saff 61:6]



'Eesa ﷺ was the final Prophet sent to the Children of Israel, and he related to his people about the Seal of all the Prophets, referring to him by name; he told them of his description so that they could recognise him and follow him if they saw him; leaving no excuse for them and act as a sign of Allah's mercy for them. Allah says,

﴿ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٥٧﴾ ﴾

"Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Tawraat (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John, xiv 16), – he commands them for Al-Ma'roof

(i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayyibaat (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful Al-Khabaa'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allah's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad ﷺ), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful."[Al-A'raaf 7:157]

The Companions of the Messenger of Allah ﷺ said,

"Messenger of Allah, tell us about yourself." He said, "I am the fulfilment of the supplication of my father Ibraaheem and the glad tidings foretold by 'Eesa. When she was pregnant with me, my mother dreamt that a light came out of her by which the palaces of Busra in Syria were illuminated."(1)

The ascension of 'Eesa عليه السلام to heaven

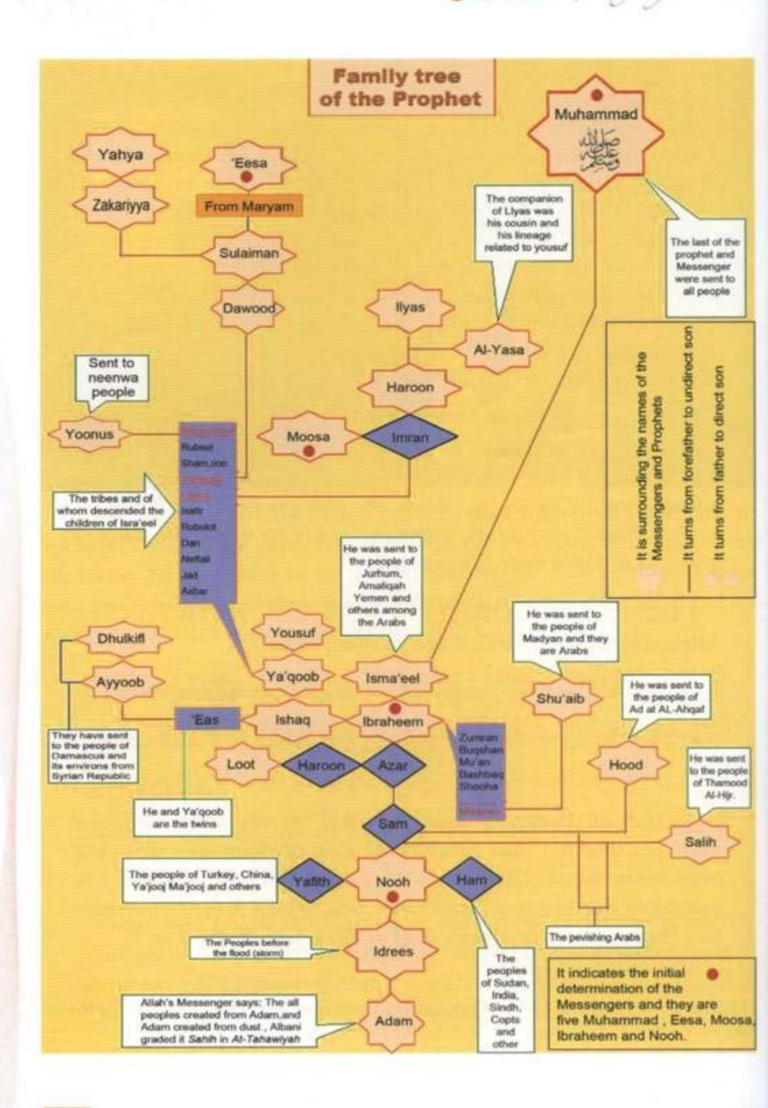
Allah, may He be glorified and exalted, says,

﴿ وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَـٰكِرِينَ ﴿٥٤﴾ إِذْ قَالَ ٱللَّهُ يَـٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ ﴾

"And they (disbelievers) plotted [to kill 'Eesa (Jesus) عليه السلام], and Allah planned too. And Allah is the Best of those who plot. And (remember) when Allah said: 'O 'Eesa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Eesa (Jesus) is Allah's son] of those who disbelieve."
[Aal 'Imraan 3:54-55]

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(1) Narrated by Ahmad. Al-Haythami said in *Majma' Al-Zawaa'id*: Its *Isnaad* is *Hasan* and there are corroborating reports that strengthen it.


Family tree of the Prophet
Muhammad
The last of the prophet and Messenger were sent to all people
Yahya
Zakariyya
'Eesa
From Maryam
Sulaiman
Dawood
The companion of Llyas was his cousin and his lineage related to yousuf
Ilyas
Al-Yasa
Haroon
Moosa
Imran
Sent to neenwa people
Yoonus
Rubeel
Sham'oon
Dan
Neftali
Jad
Ashar
The tribes and of whom descended the children of Isra'eel
It is surrounding the names of the Messengers and Prophets
It turns from forefather to undirect son
It turns from father to direct son
He was sent to the people of Jurhum, Amaliqah Yemen and others among the Arabs
He was sent to the people of Madyan and they are Arabs
Dhulkifl
Ayyoob
Yousuf
Ya'qoob
Isma'eel
Shu'aib
He was sent to the people of Ad at AL-Ahqaf
'Eas
Ishaq
Ibraheem
Zumran
Buqshan
Mu'an
Bashbaq
Shooha
They have sent to the people of Damascus and its environs from Syrian Republic
Loot
Haroon
Azar
Hood
He was sent to the people of Thamood Al-Hijr.
He and Ya'qoob are the twins
Sam
Salih
The people of Turkey, China, Ya'jooj Ma'jooj and others
Yafith
Nooh
Ham
The pevishing Arabs
The Peoples before the flood (storm)
Idrees
The peoples of Sudan, India, Sindh, Copts and other
It indicates the initial determination of the Messengers and they are five Muhammad , Eesa, Moosa, Ibraheem and Nooh.
Allah's Messenger says: The all peoples created from Adam,and Adam created from dust , Albani graded it Sahih in At-Tahawiyah
Adam



﴿ وَقَوۡلِهِمۡ إِنَّا قَتَلۡنَا ٱلۡمَسِيحَ عِيسَى ٱبۡنَ مَرۡيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمۡۚ وَإِنَّ ٱلَّذِينَ ٱخۡتَلَفُواْ فِيهِ لَفِي شَكّٖ مِّنۡهُۚ مَا لَهُم بِهِۦ مِنۡ عِلۡمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّۚ وَمَا قَتَلُوهُ يَقِينَۢا ﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيۡهِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا ﴿١٥٨﴾ وَإِن مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ إِلَّا لَيُؤۡمِنَنَّ بِهِۦ قَبۡلَ مَوۡتِهِۦۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ يَكُونُ عَلَيۡهِمۡ شَهِيدٗا ﴿١٥٩﴾ ﴾

"And because of their saying (in boast), 'We killed Messiah 'Eesa (Jesus), son of Maryam (Mary), the Messenger of Allah,' — but they killed him not, nor crucified him, but it appeared so to them the resemblance of 'Eesa (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Eesa (Jesus), son of Maryam (Mary) عليه السلام]:But Allah raised him ['Eesa (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allah is Ever All-Powerful, All-Wise.And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Eesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being] before his ['Eesa (Jesus) عليه السلام or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Eesa (Jesus)] will be a witness against them."[Al-Nisa' 4:157-159]



Allah has told us that He took him up to heaven after causing him to sleep, and He saved him from those who wanted to harm him: the Jews who informed one of the disbelieving governors of that era about him.

The governor issued orders to have him crucified, so they surrounded him in a house in Jerusalem, but when they entered upon him, Allah caused a young man from among his disciples, to take his form and took 'Eesa ﷺ up through a small window to heaven while the people in the house looked on.

The soldiers came and found that young man, who had been made to resemble 'Eesa ﷺ in appearance, and they captured him, thinking that he was 'Eesa ﷺ, and crucified him and placed thorns on his head to humiliate him. The majority of Christians who did not witness what happened to 'Eesa ﷺ accepted what the Jews said about him being crucified, and they went far astray because of that. However Allah, may He be Glorified and Exalted, says,

﴿ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ﴾

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Eesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being] before his ['Eesa (Jesus) ﷺ or a Jew's or a Christian's] death."

That is, after he comes descends to this earth toward the end of time before the Hour begins, he will kill the pigs, break the cross, and abolish the *Jizyah*; he will not accept any religion except Islam.

Where does his title of "Messiah" come from?

The word Maseeh (Messiah) may mean the same as the word Maasih (wiper, one who wipes) or it may mean Mamsooh (one who is wiped).

'Eesa ﷺ is called Al-Maseeh because:

- In the sense of being *maasih* (one who wipes) he did not wipe or touch anyone who had a deformity but he was healed. This is the most likely reason for this title.
- Regarding his being *Mamsooh* (wiped), that is said that this is because he was wiped or anointed with oil when he came out of his mother's womb.
- It is said that it was because Zakariya ﷺ wiped or anointed him.
- It is said that it was because he wiped the earth, meaning, he went everywhere, travelling throughout the land.
- It is said that it was because his feet had no arch, so he was described as *Amsah Al-rijl* (flat footed).
- It is said that *Al-Maseeh* is the one who tells the truth.

They did not kill him

'Eesa ﷺ did not die; rather Allah took him up to Himself. There are some Verses which some people may not understand or it may be confusing in their the meaning. For example:

﴿ إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟
وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ ﴾

1. "And (remember) when Allah said: 'O 'Eesa (Jesus)! I will

take you [inni mutawaffeeka] and raise you to Myself and clear you [of the forged statement that 'Eesa (Jesus) is Allah's son] of those who disbelieve."[Aal 'Imraan 3:54-55]
The words,

﴿إِنِّي مُتَوَفِّيكَ﴾

"I will take you [inni mutawaffeeka]" here refer to sleep, not death, as Allah says elsewhere:

﴿ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِي لَمْ تَمُتْ فِي مَنَامِهَا﴾

"It is He, Who takes your souls [yatawaffaakum] by night (when you are asleep)" [Al-An'aam 6:60].

The phrase ﴿إِنِّي مُتَوَفِّيكَ﴾

"I will take you [inni mutawaffeeka]" means: I will take you up to Me [which is the meaning chosen by the translator of the Verse quoted above.

The Arabs say *Tawaffa fulaan daynahu min fulaan* (So and so took back his debt from so and so) when he takes back what he loaned. There is no reason why it cannot refer to both sleep and being taken up by Allah.

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَـٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَـٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

2. *"And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Eesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being] before his ['Eesa (Jesus) ﷺ or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Eesa (Jesus)] will be a witness against them*"[Al-Nisa' 4:159]. The words

﴿قَبْلَ مَوْتِهِۦ﴾ *"before his death"*

means after the descent of 'Eesa ﷺ toward the end of time. There

will not remain any person from the People of the Book who will not believe in 'Eesa ﷺ, because he ﷺ will not accept anything except Islam and any disbeliever who smells his breath will die.[1]

It is said that *"before his death"* means before the death of the individual from the People of the Book. At the time of death of one of them it will become clear to him at that point that 'Eesa ﷺ is a slave of Allah and a human Messenger, not a god. So the a person from among the People of the Book will believe in that before he dies, although this belief will not benefit him, because repentance is not valid after the soul reaches the throat.

QUESTION:

What is the difference between the life of 'Eesa ﷺ and the lives of the Prophets? Aren't the Prophets alive as the Prophet ﷺ said, "The Prophets are alive in their graves?"[2]



ANSWER:

The life of 'Eesa ﷺ, who was taken up to heaven, consists of a real life, body and soul, while the Prophets, their life is the life of *Al-Barzakh*, which is a special kind of life. 'Eesa ﷺ did not die, so we cannot say that he is in *Al-Barzakh* or in the grave; rather he is with Allah, body and soul, in heaven.

Regarding the rest of the Prophets (peace be upon them), they went through the agonies of death and their souls left their bodies; theirs is a special kind of life in the grave.

(1) This will be discussed further below.
(2) Al-Haafiz said in Al-*Fath* (6/487): This was recorded by Al-Bayhaqi in *Kitaab Hayaat Al-Anbiya' fi Quboorihim*, and he classed it as *Saheeh*.

Evidence for the descent of 'Eesa عليه السلام

We have seen above that Allah took 'Eesa عليه السلام up to heaven when the Jews came to kill him. The legislative evidence indicates that he will descend toward the end of time, which is one of the signs of the Hour. There is great deal of evidence concerning this descend occurring:

Evidence from the Qur'an

Allah says,

﴿ ۞ وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوٓا۟
ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنْ هُوَ إِلَّا
عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً
فِى ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾ وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ ۚ هَٰذَا صِرَٰطٌ
مُّسْتَقِيمٌ ﴿٦١﴾ ﴾

"And when the son of Maryam (Mary) is quoted as an example [i.e. 'Eesa (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). And say: 'Are our Aalihah (gods) better or is he ['Eesa (Jesus)]?' They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He ['Eesa (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. And he ['Eesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Eesa's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allah) (i.e. be obedient to Allah and do what He orders you to do, O mankind)! This is the Straight Path (of Islamic Monotheism, leading to Allah and to His Paradise)."[Al-Zukhruf 43:57-61]

The words, ﴿وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ﴾

"And he shall be a known sign for (the coming of) the Hour" mean: 'Eesa ﷺ is one of the signs of the Hour.

﴿وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾﴾

"And he shall be a known sign for (the coming of) the Hour. Therefore have no doubt concerning it (i.e. the Day of Resurrection)" means: do not doubt it.

﴿وَٱتَّبِعُونِ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾﴾

"And follow Me (Allah) (i.e. be obedient to Allah and do what He orders you to do, O mankind)! This is the Straight Path (of Islamic Monotheism, leading to Allah and to His Paradise)."

Ibn 'Abbaas ﷺ said, *"And he shall be a known sign for (the coming of) the Hour"* refers to the appearance of 'Eesa ﷺ before the Day of Resurrection.[1]

Al-Tabari said, "What is meant is that the appearance of 'Eesa ﷺ is a sign by which they will come to know that the Hour is near, because his appearance is one of its sings and his descent to earth is a sign of the end of this world and the beginning of the Hereafter."[2]

Allah says,

﴿وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾﴾

"And because of their saying (in boast), 'We killed Messiah 'Eesa (Jesus), son of Maryam (Mary), the Messenger of Allah,' — but they killed him not, nor crucified him, but it appeared so to them the resemblance of 'Eesa (Jesus) was put over another man (and

(1) Narrated by Ahmad in his *Musnad*; classed as *Saheeh* by Ahmad Shaakir.

(2) *Tafseer Al-Tabari*, 21/631.

they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Eesa (Jesus), son of Maryam (Mary) ﷺ]:But Allah raised him ['Eesa (Jesus)] up (with his body and soul) unto Himself (and he ﷺ is in the heavens). And Allah is Ever All-Powerful, All-Wise. And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Eesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being] before his ['Eesa (Jesus) ﷺ or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Eesa (Jesus)] will be a witness against them."[Al-Nisa' 4:157-159]

With regard to the words,

﴿ إِلَّا لَيُؤْمِنَنَّ بِهِۦ ﴾

"must believe in him" and

﴿ قَبْلَ مَوْتِهِۦ ﴾

"before his death", most of the *Mufassireen*[1] said that the pronouns in these phrases refer to 'Eesa ibn Maryam ﷺ.

Abu Maalik said concerning the words,

﴿ وَإِن مِّنْ أَهْلِ ٱلْكِتَـٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ﴾

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death",: "That is when 'Eesa ibn Maryam ﷺ comes down there will remain none from the People of the Book who will not believe in him."[2]

Ibn Katheer said,

"Allah relates to us that it did not occur as it appeared; rather it appeared that way to them, so they killed the one who was made to resemble 'Eesa ﷺ, but they did not realise that. Allah tells us that He

(1) See: *Tafseer Al-Tabari*, 9/379; *Tafseer Al-Baghawi*, 2/307; *Tafseer Ibn Katheer*, 1/487; *Adwa' Al-Bayaan* by Al-Shanqeeti, 7/231.

(2) Narrated by Al-Tabari in *Al-Tafseer*, 9/380.

took him up to Him; he is still alive and will descend before the Day of Resurrection as indicated in the *Mutawaatir Hadeeths* which we will quote. He will kill the Dajjaal, break the cross, kill the pigs, and abolish the *Jizyah*, meaning, he will not accept it from anyone of a different religion; rather he will not accept anything but Islam or the sword. This Verse tells us that all the People of the Book will believe in him at that time, and none of them will fail to believe in him."(1)

Evidence from the *Sunnah*

Hudhayfah ibn Usayd ﷺ said,

"The Prophet ﷺ looked at us while we were talking and asked, 'What are you talking about?' We said, 'We are talking about the Hour.' He said, 'It will never come until you see ten signs.' He mentioned the smoke, the Dajjaal, the Beast, the rising of the sun from its place of setting, the descent of 'Eesa ibn Maryam, Ya'jooj and Ma'jooj, and three landslides: one in the east, one in the west, and one in the Arabian Peninsula. The last [sign] will be a fire that will emerge from Yemen and drive the people to their place of gathering."(2)

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

"By the One in Whose hand is my soul, the son of Maryam ﷺ will soon descend among you as a just judge, he will break the cross, kill the pigs, and abolish the Jizyah; and wealth will become so abundant that no one will accept it, until a single prostration will be better than this world and everything in it."(3)

According to another narration, "By Allah, the son of Maryam will certainly come down as a just judge. He will break the cross, kill the pigs, and abolish the *Jizyah*; the young she-camels will be left alone and no one will show any interest in them. Spite, mutual hatred, and mutual envy will disappear; when they are called (to be give) wealth, no one will accept it."(4)

(1) *Tafseer Ibn Katheer*, 2/454
(2) Recorded by Muslim.
(3) Agreed upon.
(4) Recorded by Muslim.

Explanation of the meaning of the *Hadeeth*

"Break the cross": The cross is well known; it is a symbol of Christianity and is on which the Christians claim that 'Eesa ﷺ was crucified. 'Eesa ﷺ will put an end to it.

"And kill the pigs": The pig[1] is a known animal which is forbidden

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(1) The pig is a scavenger and lazy. It eats plants, animals, dead bodies, and garbage. It also eats its own excrement and the excrement of other animals. The fact that 'Eesa ﷺ will kill the pigs, does not mean that Allah did not create pigs for a reason; not every animal that Allah created is permissible to eat. Allah created dogs, wolves, mosquitoes, and flies, not to be eaten but for another purpose in life. Similarly, Allah created the pig for a reason, but it is forbidden to eat it in all religions.

In Islam:

Allah says:

﴿ إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾ ﴾

"He has forbidden you only the Maytah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful." [Al-Baqarah 2:173]

﴿١٧٢﴾ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾ إِنَّ ٱلَّذِينَ يَكْتُمُونَ تَعْبُدُونَ

"He has forbidden you only Al-Maytah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols or on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allah is Oft-Forgiving, Most Merciful." [Al-Nahl 16:115]

In Judaism:

In the Torah it says:

- "The pig is also unclean; although it has a split hoof, it does not chew the cud. You are not to eat their meat or touch their carcasses" Deuteronomy 14:8.
- "And the pig, though it has a split hoof completely divided, does not chew the cud; it is unclean for you. You must not eat their meat or touch their carcasses;

in Islam to eat. 'Eesa ﷺ will issue orders to eliminate all pigs, emphasising the prohibition of eating them.

"He will abolish the *Jizyah*": The *Jizyah* is a tax taken collected from

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they are unclean for you" Leviticus 11:7-8.

In Christianity:

In the New Testament it says:

- "'Surely not, Lord!' Peter replied. 'I have never eaten anything impure or unclean'" Acts 10:14
- "I replied, 'Surely not, Lord! Nothing impure or unclean has ever entered my mouth'" Acts 11:8.

The Seventh Day Adventist Christians do not eat pork.

Hinduism also forbids eating pork. High caste Hindus regard it as shameful to eat pork; it is only the low castes and the (so-called) Untouchables who eat pork.

Zoroastrians also avoid eating pork.

Buddhists never touch pork.

In the Chinese Book of Rites there is the proverb: "A respectable man does not eat the flesh of pigs or dogs."

The pig is also a transmitter of a number of diseases to humans.

Researchers in the last twenty years have made a connection between man's behaviour and thought, and what he eats. They concluded that we can change his behaviour by changing his food. They found that those who eat unhealthy foods commit offences more than those who eat healthy foods. In the youth care centres they found that increasing fruits and vegetables made the inmates more responsive to rules and regulations.

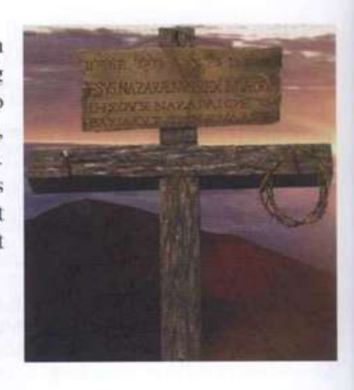
The pig lives in and eats garbage. In addition to this it is an animal that does not care what other male pigs do with its mate; it has no jealousy, unlike other animals which defend their females. Eating pork has an effect on the eater, who becomes weak and does not defend his womenfolk; he does not care at all.

Allah has described pork as being *Rijs*. *Rijs* is something filthy. The pig transfers many dangerous germs to man, as the pig carries no less than 450 contagious diseases. It also plays an intermediate role in the transmission of seventy-five diseases which may affect man, other than the regular diseases that may be caused by eating its flesh, such as cirrhosis of the liver, indigestion, atherosclerosis, alopecia, sterility and memory loss. The one who eats pork also becomes insensitive and apathetic, with no sense of protective jealousy concerning his womenfolk, as stated above.

More than sixteen diseases are transmitted to man from pigs by eating pork and its by-products.

Thirty-two diseases may be contracted by mixing with and raising pigs, and handling their by-products and waste, the most serious of which include: anthrax, foot and mouth disease, septicaemia, Japanese fever and so on.

Twenty-eight diseases are transmitted through contamination of food and drink with the waste of pigs.



the People of the Book who live in Muslim lands in return for protecting them and giving them access to amenities. This is the utmost justice, as *Zakaah* is taken from Muslims. After 'Eesa عليه السلام descends and judges between people, he will not accept any other religion but Islam. That does not mean that 'Eesa عليه السلام will force them to accept Islam; rather they will enter it willingly, because when the Christians who claim that they are followers of 'Eesa عليه السلام see him coming and speaking to them, that will remove from their hearts the belief that 'Eesa عليه السلام is the son of God, and they will believe in the true religion, as Allah says,

﴿ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ﴾

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Eesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being] before his ['Eesa (Jesus) عليه السلام *or a Jew's or a Christian's] death."*[Al-Nisa' 4: 159]

That is, after 'Eesa عليه السلام descends the People of the Book will believe in him before his death. Whoever does not believe in 'Eesa عليه السلام, will be fought against.

According to a narration, "the call will be one,"[1] meaning, at the time of 'Eesa عليه السلام, the call will be one, in reference to Islam, and there will no longer be any other religion, no Hinduism, no Buddhism, no

(1) Recorded by Ahmad in his *Musnad,* classified as *Hasan* by Al-Arna'oot in his co - mentary on the *Musnad.*

Judaism, no Christianity, no Sikhism, no Zoroastrianism, etc.

"A single prostration will be better than this world and everything in it," means, the people will be keen to pray and perform all acts of worship, because they will not hope to live a long life, they will have no interest in worldly matters and they will be certain that the Day of Resurrection is close at hand. Additionally, there will be abundant provision, so the Muslim will not be distracted from Allah's worship by seeking to earn a living.

"The young she-camels will be left alone and no one will show any interest in them." This refers to the young female camels which are very desirable and the most precious wealth of the Arabs. The people will leave and ignore them, and they will not show any interest in raising them, feeding them or dealing in them.

Jaabir ﷺ narrated that the Prophet ﷺ said, "'Eesa ibn Maryam will descend and their ruler the Mahdi will say, 'Come and lead us in prayer.' He will say, 'No, they are leaders of one another,' as an honour from Allah to this *Ummah*."[1]

Abu Sa'eed Al-Khudri ﷺ narrated that the Prophet ﷺ said, *"He is one of us behind whom 'Eesa ibn Maryam will pray."*[2]

Mutawaatir evidence for the descent of 'Eesa عليه السلام

There are *Mutawaatir* narrations from our Prophet ﷺ concerning the descent of 'Eesa عليه السلام. This was mentioned by Imam Ahmad ibn Hanbal[3], Abu'l-Hasan Al-Ash'ari[4], Al-Tabari[5], Ibn Katheer[6], Al-Safaareeni[7] and Al-Shawkaani in *Al-Tawdeeh fi ma ja'a fi'l-Muntazar wa'l-Dajjaal wa'l-Maseeh*.

(1) Recorded by Al-Haarith ibn Abi Usaamah in his *Musnad* with a *Jayyid Isnaad*, as stated by Ibn Al-Qayyim in *Al-Manaar Al-Muneef* (p. 147-148), and it has corroborating evidence in *Al-Saheeh*.

(2) Recorded by Abu Na'eem in *Kitaab Al-Huda*; quoted by Al-Manaawi in *Fayd Al-Qadeer* (6/17) with a *Saheeh Isnaad*.

(3) See *Tabaqaat Al-Hanaabilah*, 1/241-243.

(4) *Maqaalaat Al-Islamiyyeen wa Ikhtilaaf Al-Musalleen*, 1/345.

(5) *Tafseer Al-Tabari*, 3/291.

(6) *Tafseer Ibn Katheer*, 7/223.

(7) *Lawaami' Al-Anwaar Al-Bahiyyah*, 1/94-95.

Ibn Katheer said concerning the *Hadeeths* about the descent of 'Eesa عليه السلام, "There are *Mutawaatir Hadeeths* from the Messenger of Allah ﷺ which provide proof about how and where he will descend: in Syria, specifically Damascus, by the eastern minaret. That will happen when the *Iqaamah* is being given for the *Fajr* prayer. He will kill the pigs, break the cross, and abolish the *Jizyah*, and he will not accept anything but Islam. This is what is mentioned in the two *Saheehs*. The Prophet ﷺ foretold us that and affirmed it, referring to the laws of that time, as obstacles will be removed and confusion will be dispelled from their hearts; all of them will enter Islam, following 'Eesa عليه السلام and at his hands.

Hence Allah says,

﴿ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴾

'And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Eesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being] before his ['Eesa (Jesus) عليه السلام or a Jew's or a Christian's] death.'

[Al-Nisa' 4: 159].

This Verse is like the Verse in which Allah says:

﴿ وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ ﴾

'And he ['Eesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour.' [Al-Zukhruf 43:61]

meaning, he will be a signal of the approach of the Hour, because he will descend after the appearance of the Dajjaal; through his hands Allah will kill the Dajjaal; during his time Allah will send Ya'jooj and Ma'jooj, and through his supplication Allah will kill them."[1]

The *Ummah* is unanimously agreed on the descent of 'Eesa عليه السلام as being one of the signs of the Hour and no one disagrees with that except those whose view is at odds, to whom no one pays attention, and whose difference counts for nothing.

(1) *Al-Bidaayah wa'l-Nihaayah*, 9/179.

QUESTION:



When 'Eesa ﷺ descends, will he rule according to the Laws of Muhammad ﷺ or will he bring a new law?

ANSWER:



Answer: Imam Al-Safaareeni said concerning the descent of 'Eesa ﷺ at the end of time,

"The *Ummah* has unanimously agreed that he will descend, and none of the Muslims disagree concerning it. Rather it was only denied by the philosophers and the heretics, whose difference of opinion counts for nothing. The consensus of the *Ummah* is that 'Eesa ﷺ will descend and rule in accordance with the Law of Muhammad ﷺ, and he will not bring with him an independent law when he comes."(1)

Siddeeq Hasan Khan said, "The *Hadeeths* about his descent are numerous. Al-Shawkaani quoted twenty nine *Hadeeths* -- *Saheeh*, *Hasan* and *Dha'eef* but supported by corroborating reports -- including what is mentioned in the *Hadeeths* about the Dajjaal and *Hadeeths* about the Mahdi. We may add to that the reports narrated from the Companions, which are regarded as *Marfoo'*, because there is no room for a Companion to speak of such matters on the basis of personal opinion. Then he quoted them and said: All the reports that we have quoted reach the level of being *Mutawaatir*, as is obvious to anyone

(1) *Lawaami' Al-Anwaar Al-Bahiyyah*, 1/94-95.



who has the least bit of knowledge."[1]

Shaykh Ahmad Shaakir said, "The descent of 'Eesa ﷺ toward the end of time is something concerning which the Muslims do not differ, because of the authentic narrations from the Prophet ﷺ regarding it. This is something that is well known and established in Islam; the one who denies is not a believer."[2]

Shaykh Muhammad Naasir Al-Deen Al-Albaani said, "It should be noted that the *Hadeeths* concerning the Dajjaal and the descent of 'Eesa ﷺ are *Mutawaatir* and we are obliged to believe in them. We should not be deceived by those who claim that they are *Ahad Hadeeths*, for they are ignorant of this branch of knowledge. There is no one among them who has researched the issue, for if he had done so, he would have found them to be *Mutawaatir*, as testified by the leading scholars of this branch of knowledge, such as Al-Haafiz Ibn Hajar and others. It is unfortunate indeed that some who are not specialized in this field have dared to speak about it, especially when the matter has to do with religion and belief."[3]

Is 'Eesa ﷺ regarded as belonging to the *Ummah* of Muhammad ﷺ?

'Eesa ﷺ is one of the Prophets and Messengers of strong will, and has a high status before Allah. He also has a sort of companionship, as he met the Prophet ﷺ during the *Mi'raaj* (ascension to Heaven) and believed in him, and he will die believing in him.



(1) See *Al-Idhaa'ah lima kaana wa ma yakoon bayna Yaday Al-Saa'ah*, by Siddeeq Khan, p. 160.

(2) *Tafseer Al-Tabari*, 6/460; commentary by Shaykh Ahmad Shaakir.

(3) *Sharh Al-'Aqeedah Al-Tahhaawiyyah*, commentary by Shaykh Al-Albaani, p. 565.

In the *Hadeeth* of the *Mi'raaj*, our Prophet Muhammad ﷺ said,

"Then he took me up until we came to the second heaven, and he asked for it to be opened (Jibreel ﷺ asked the guards of heaven to open up its gates). It was said, 'Who is this?' He said, 'Jibreel.' It was said, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has his mission begun?' He said, 'Yes.' It was said, 'Welcome to him; blessed is the one who has come.' Then it was opened, and when I entered, I saw Yahya and 'Eesa, who are maternal cousins. He said, 'This is Yahya and 'Eesa, greet them with Salaam.' So I greeted them and they returned the greeting. Then they said, 'Welcome to the righteous brother and righteous Prophet.'"[1]

What do Christians believe about the descent of 'Eesa ﷺ?

The Christians believe that 'Eesa is the son of God, exalted is Allah above that. They believe that he was killed and crucified, and that he ascended to heaven three days after his crucifixion, that he is seated beside his father, the Lord, and that he will descend at the end of time. We have discussed his ascension above, and stated that he was not killed or crucified; rather it was made to appear so.

The People of the Book are agreed on two messiahs:

The Messiah of guidance, who is one of the descendents of David (Dawood ﷺ), namely 'Eesa ﷺ

The messiah of misguidance (Antichrist); the People of the Book say that he is descended from Yoosuf ﷺ.[2] This is the Dajjaal.

The Christian belief about 'Eesa ﷺ differs from the Muslim belief in several ways:

The Christians believe that 'Eesa ﷺ is the son of God, but this is

(1) Agreed upon.

(2) See: *Al-Jawaab Al-Saheeh li man baddala Deen Al-Maseeh*, by Shaykh Al-Islam Ibn Taymiyah, 2/187.

false. The correct belief is that he is a human, a slave of Allah and a Messenger.

The Christians believe that the Jews crucified and killed 'Eesa ﷺ, but this is false. The correct view is that they did not kill him or crucify him.

The Christians believe that 'Eesa ﷺ was taken up to heaven three days after his crucifixion, but this is false. Rather he was taken up to heaven without being crucified or killed.

The circumstances in which 'Eesa ﷺ will descend

The Muslims will have just ended a great battle with the Christians and conquered the city of Constantinople, regaining it from Christian rule. We have seen above that the Muslims will conquer it by means of *Tahleel* and *Takbeer*, not by means of weapons, and Satan will call out that the Dajjaal has emerged, so the Muslims will go back from Constantinople to Damascus, which will be the base camp of the Muslims. After that the messiah of misguidance, the Dajjaal, will truly emerge and he will travel through the earth and cause great turmoil.[1]

According to another detailed narration the Messenger of Allah ﷺ said, while speaking of the Dajjaal,

"He will come to the salt marsh (cultivated land) of Madeenah, but he will be forbidden to enter it. Madeenah will be shaken with its inhabitants by one or two earthquakes, and from it every hypocrite, male and female, will go out to him. Then the Dajjaal will head towards Syria, until he comes to some of its mountains. He will besiege them and the rest of the Muslims at the top of one of the mountains of Syria. The Dajjaal will besiege them, camping at the bottom of the mountain, and this turmoil will carry on for a long time, until one of the Muslims will say, 'Muslims, how long will you be like this, with the enemy of Allah camping in your land like this? You have one of two things: either Allah will cause you to die as martyrs or He will cause you to prevail!' So they will swear to fight to the death with

(1) We have discussed the turmoil of the Dajjaal in detail above, Major Sign 1.


Image of salt-marsh

an oath that Allah knows will be sincere from their hearts.

Then darkness will overcome them in which a man will not be able to see his own hand. The son of Maryam will descend, and the cover will be lifted from their eyes and they will see among them a man wearing his shield.[1] *They will say, 'Who are you, O slave of Allah?' He will say, 'I am the slave of Allah and His Messenger, and His Rooh, His Word, 'Eesa ibn Maryam. Choose one of three things: Either Allah will send against the Dajjaal and his troops a punishment from heaven, or He will cause the earth to swallow them, or He will cause your weapons to strike them and prevent their weapons from striking you.'*

They said, 'Messenger of Allah, this [last option] is more pleasing to our hearts.' On that day, you will see a huge and tall Jew, who eats and drinks a great deal, unable to hold his sword because of his trembling. They will get up to fight them and will prevail over them, and the Dajjaal will melt as lead melts when he sees the son of Maryam; 'Eesa will catch up with him and kill him."[2]

The story of how 'Eesa ﷺ will kill the Dajjaal has been discussed in detail above.[3]

(1) What is meant is that these believers will be determined to fight the Dajjaal. While they are like that, just before *Fajr* prayer, the *Iqaamah* for prayer will be given and the *Imam* will step forward to lead the prayer, but before the initial *Takbeer* is given it will suddenly go dark; when the darkness vanishes they will see among them 'Eesa ibn Maryam ﷺ dressed for war.

(2) Recorded by Mu'ammaar in his *Jaami'*. Ibn Katheer said, "Our Shaykh, Al-Dhahabi, said this *Hadeeth* has a strong *(Qawiy) Isnaad*.

(3) See, Major Sign 1.

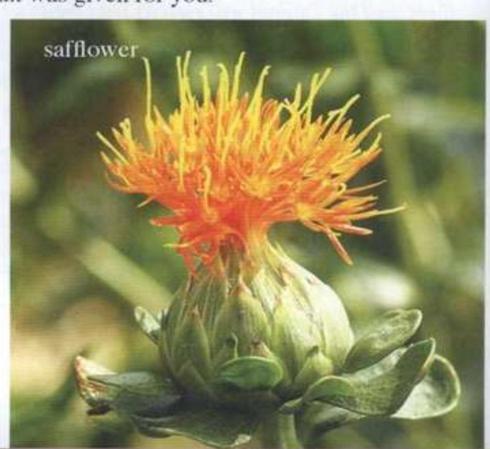
How and where will 'Eesa ﷺ descend ?

He will come down at the white minaret in the east of Damascus, wearing two garments died with safflower and saffron, resting his hands on the wings of two angels.

Ibn Katheer said, "The most well-known view concerning the place where he will come down is that he will come down on the white minaret in the east of Damascus; he will come down when the *Iqaamah* for prayer has been given, and the *Imam* of the Muslims will say to him, '*Rooh* of Allah, go forward (and lead the prayer).' He will say, 'You should go forward, for the *Iqaamah* was given for you.'"

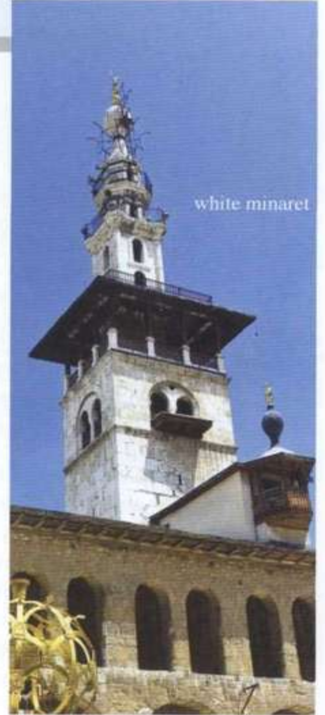
According to another narration, [he will say], "You are leaders of one another" as an honour from Allah to this *Ummah*.

Ibn Katheer said, "The minaret was rebuilt in our time, in 741 AH, of white


safflower



stones; it was built from the wealth of the Christians who had burned down the minaret in that place. This is one of the clear signs of Prophethood, as Allah decreed that this white minaret should be built with Christian wealth so that 'Eesa ibn Maryam will descend to it, and he will kill the pigs, break the cross and not accept the *Jizyah* from them."[(1)]


white minaret

I have visited the white minaret in the east of Damascus myself[(2)], which is famous among the people there as the minaret to which 'Eesa ﷺ will descend, and I took a picture of it. It is located at the entrance to a marketplace, not above a mosque. Most of the inhabitants of the quarter where it is located are Christians. I have put its picture here. Whether this is the minaret to which 'Eesa ﷺ will descend or another minaret, Allah knows best.

It was also said that 'Eesa ﷺ will descend to one of the minarets of the Umayyad Mosque (Al-Jaami' Al-Umawi) in Damascus. Allah knows best.

We cannot say anything for certain concerning that.

(1) *Al-Nihaayah fi'l-Fitan wa'l-Malaahim*, 1/192.
(2) That was in 1412 AH/1992 CE.



Physical attributes of 'Eesa ﷺ

The Prophet ﷺ described 'Eesa ﷺ and highlighted the circumstances in which he will descend, so that the matter will be clear and will not cause any confusion.

He is a man who is:

- of average height, neither tall nor short
- the colour of his skin is reddish white
- his chest is broad
- his hair is straight, as if his head is dripping water when it is not wet at all
- the one who most resembled him was 'Urwah ibn Mas'ood Al-Thaqafi ﷺ.

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

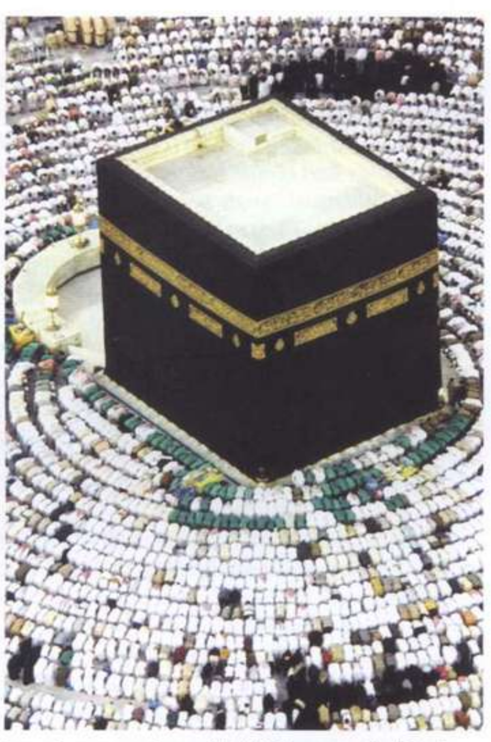
"On the night on which I was taken for the Night Journey (Isra'), I met Moosa ﷺ and I met 'Eesa." The Prophet ﷺ described him ['Eesa] by saying, "He is of average height and reddish, as if he had come out of the bath."(1)

Ibn 'Abbaas ﷺ narrated that the Prophet ﷺ said,

"I saw 'Eesa, Moosa and Ibraaheem ﷺ. As for 'Eesa, he was reddish, with wavy hair and a broad chest."(2)

Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said, *"I remember when I was in the Hijr and Quraysh were asking me about my Night Journey. They asked me things about Bayt Al-Maqdis of which I was not sure, and I became distressed in a way in which I have never felt distressed before. Then Allah raised it up for me so that I could see it, and they did not ask me about anything but I told them about it. I remember when I was among a group of the Prophets, and I saw Moosa ﷺ standing and*

(1) Agreed upon.
(2) Recorded by Al-Bukhaari.



praying. He was a well-built man, as if he was one of the men of Shanu'ah. And I saw 'Eesa ibn Maryam ﷺ standing and praying, and the closest in resemblance to him whom I have seen is 'Urwah ibn Mas'ood Al-Thaqafi. I saw Ibraaheem ﷺ standing and praying, and the closest in resemblance to him whom I have seen is your companion – meaning himself (ﷺ). The time for prayer came and I led them in prayer. When I had finished praying, a voice said, 'Muhammad, this is Maalik, the keeper of Hell, greet him with Salaam.' I turned to him and he greeted me first."[1]

He ﷺ said,

"I had a dream last night at the Ka'bah. I saw a dark man who was the most handsome of dark men you could ever see, with his hair falling between his shoulders. He had wavy hair and

(1) Recorded by Muslim

his head was dripping with water. He was putting his hands on the shoulders of two men, circumambulating the Ka'bah between them. I asked, 'Who is this?' They said, '[This is] the Messiah, the son of Maryam.' Behind him I saw a man with curly hair, blind in his right eye; the person whom I have seen who most resembles him is Ibn Qatan[1]*, he was also putting his hands on the shoulders of two men, circumambulating the Ka'bah. I asked, 'Who is this?' They said, 'This is the Dajjaal.'"*[2]

Some may be confused and wonder how 'Eesa ﷺ could meet the Dajjaal, because when the Dajjaal sees 'Eesa ﷺ, he will melt as lead melts. Indeed, how can the Dajjaal be at the Ka'bah, when it is forbidden for him to enter Makkah?



The answer is:

This was seen in a dream. The Prophet ﷺ dreamt it; it is not something that will actually occur.



(1) Referring to 'Abd Al-'Uzza ibn Qatan ibn 'Amr Al-Khuzaa'i.
(2) Agreed upon.

The deeds of 'Eesa ﷺ and what will happen during his time

After 'Eesa ﷺ descends and kills the Dajjaal, the situation of the believers will become stable, 'Eesa ﷺ will have a number of missions that he will undertake, and several things will happen during his time:

- He will rule according to Islam and the people will submit to Islamic legislation; he will put an end to deviant religions.
- Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "By the One in Whose Hand is my soul, soon the son of Maryam will descend among you as a just ruler. He will break the cross, kill the pigs, and abolish the *Jizyah*."(1)
- The word of Allah will be supreme, the religions of the Jews and Christians will be shown to be false and the *Jizyah* will be abolished.
- The Dajjaal will be killed.
- He will judge between people and spread justice and peace

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

"The Prophets are brothers from different mothers; their mothers are different but their religion is one. I am the closest of the people to 'Eesa ibn Maryam, because there was no Prophet between me and him. He will descend, and when you see him you will recognise him: a man of average height, reddish white, wearing two light yellow garments, as if his head is dripping although it is not wet. He will break the cross, kill the pigs, and abolish the Jizyah. He will call the people to Islam and Allah will put an end to all other religions during his time. During his time Allah will destroy the Dajjaal, and security will prevail throughout

(1) Agreed upon.

the earth, until lions graze with camels, tigers with cattle, wolves with sheep, and children will play with snakes but they will not harm them. He will stay for forty years, then he will die and the Muslims will offer the funeral prayer for him."(1)

- **The spread of prosperity and security**
- **The demise of the power of Quraysh**

Abu Umaamah Al-Baahili ﷺ narrated that the Prophet ﷺ said, *"'Eesa ibn Maryam ﷺ will be a just judge and ruler among my Ummah. He will break the cross, slaughter the pigs, impose Jizyah and abandon Zakaah. No one will be appointed to (collect the Zakaah of) sheep and camels. Grudges and mutual hatred will disappear and the venom of every venomous creature will be removed, so that a baby boy will put his hand in the mouth of a snake and it will not harm him; a baby girl will make a lion run away and it will not harm her; and the wolf will be among the sheep like their sheepdog. The earth will be filled with peace just as a vessel is filled with water. The people will be united and none will be worshipped except Allah. War will cease and Quraysh will no longer be in power. The earth will be like a silver platter, with its vegetation growing as it did at the time of Adam, until a group of people will gather around one bunch of*



(1) Recorded by Ahmad and Al-Haakim, who said that its *Isnaad* is *Saheeh* although they (Al-Bukhaari and Muslim) did not narrate it. Al-Dhahabi agreed with him.

grapes and it will suffice them, and a group will gather around a single pomegranate and it will suffice them. An ox will be sold for such and such an amount of money, and a horse will be sold for a few dirhams."[1]

- **Resentment and grudges will be taken away**

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

"How good life will be after the descent of the Messiah. The sky will be given permission to rain and the earth will be given permission to give forth its vegetation, to such an extent that if you were to throw your seeds on a smooth stone, they will grow; if a man passes by a lion it will not harm him, and if he steps on a snake it will not harm him. You will not bear grudges against one another, or envy one another, or hate one another."[2]

- **Cessation of war and fighting**

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

"'Eesa ibn Maryam will come down as a just ruler and fair judge. He will break the cross and kill the pigs. Peace will prevail; swords will be used as sickles[3] *and every poisonous creature will lose its venom; the sky will send down its rain and the earth will bring forth its blessings, until a child will play with a snake...and the wolf will graze with the sheep and not harm them; the lion will graze with the cattle and not harm them."*[4]

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(1) Recorded by Ibn Maajah, Ibn Khuzaymah, Al-Diya' Al-Maqdisi. The *Hadeeth* is subject to some doubt.

(2) Recorded by Al-Daylami in *Musnad Al-Firdaws*; classified as *Saheeh* by Al-A - baani in *Al-Silsilah Al-Saheehah*, 4/559.

(3) The sickle is a tool used to cut plants. What is meant is that with the disappearance of disbelief, cessation of war and the spread of security, prosperity, and peace of mind, people will not need their swords, so they will use them as sickles to harvest crops.

(4) Recorded by Ahmad in his *Musnad*. Al-Haythami said in *Majma' Al-Zawaa'id*: "Its men are the men of *Saheeh*."

The status of those who will be with 'Eesa ibn Maryam ﷺ

Thawbaan ؓ narrated that the Prophet ﷺ said, "There are two groups from my *Ummah* whom Allah will protect from the Fire: a band who will conquer India and a band who will be with 'Eesa ibn Maryam."(1)



(1) Recorded by Al-Nasaa'i and classified as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, 4/570.

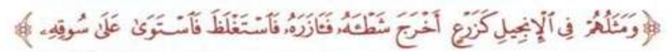


The reason why 'Eesa ﷺ and no one else will descend

You may wonder why 'Eesa ﷺ, and no other Prophet, has been chosen to descend to the earth toward the end of time?

There are several scholarly views as to the reason why 'Eesa ﷺ will descend and no one else:

- To refute the Jewish claim that they killed 'Eesa ﷺ. Allah will show that to be a lie and that he is the one who will fight them and kill their leader the Dajjaal. Al-Haafiz Ibn Hajar thought this view more likely to be correct than any other.(1)
- 'Eesa ﷺ found in the Gospel the virtue of Muhammad ﷺ, as Allah says:



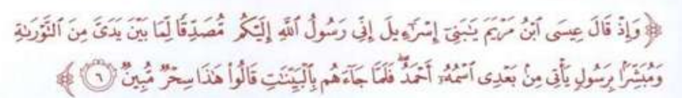
"But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem." [Al-Fath 48:29]

So he prayed to Allah to make him one of them and Allah answered his prayer. Thus, He has kept him alive until he will come down toward the end of time, to renew what had been forgotten of the religion of Islam with which Muhammad ﷺ was sent.

- 'Eesa ﷺ will descend from heaven because his death has not occurred; [when it does occur] he will be buried in the earth, because the one who is created from dust cannot die anywhere but on earth, and should be buried there. His descent will occur at the same time as the Dajjaal emerges, and 'Eesa ﷺ will kill him.
- He will come down to expose the lies of the Christians: he will explain the falseness of their claim that he is the son of God. Allah will wipe out all religions except for Islam during his time. He will break the cross, kill the pigs, and waive the *Jizyah*.

(1) See *Fath Al-Baari*, 6/568.

- Between the two Prophets, 'Eesa and Muhammad ﷺ, there is a sort of connection, because our Prophet Muhammad ﷺ said, "I am the closest of the people to 'Eesa ibn Maryam; there is no Prophet between me and him."(1) So the Messenger of Allah ﷺ is the person most closely connected 'Eesa. 'Eesa ﷺ foretold that Muhammad, the Messenger of Allah ﷺ, would come after him, and 'Eesa called the people to believe in Muhammad ﷺ and accept him. Allah says,



"And (remember) when 'Eesa (Jesus), son of Maryam (Mary), said: 'O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawraat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.' But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: 'This is plain magic.'" [Al-Saff 61:6]

In the *Hadeeth* it says: "They said,:

'Messenger of Allah, tell us about yourself.' He said, 'Yes. I am [the answer to] the prayer of my father Ibraaheem and [the fulfilment of] the glad tidings of my brother 'Eesa.'"(2)

Our Prophet Muhammad ﷺ asked us to convey his *Salaam* to 'Eesa ﷺ

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

"Soon the Messiah 'Eesa ibn Maryam will come down as a fair judge and just ruler. He will kill the pigs and break the cross, and the call will be one; convey to him my Salaam, or convey to him Salaam from the Messenger of Allah." When Abu Hurayrah ﷺ

(1) Recorded by Ahmad from Abu Hurayrah. Al-Manaawi said, "With a *Hasan Isnaad.*"
(2) Recorded by Ahmad in his *Musnad.*

was dying, he said, "Convey my Salaams to him."[1]

According to another report, Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

"I hope that I live long enough to meet 'Eesa ibn Maryam. If death comes to me sooner, whoever among you meets him, let him convey my Salaams to him."[2]

How long will 'Eesa ﷺ stay on earth after he descends?

Eesa ﷺ will stay for forty years, during which the people will live in prosperity, peace, and justice. This is indicated by the *Hadeeth* of Abu Hurayrah ﷺ, quoted above, in which the Prophet ﷺ said,

"The Prophets are brothers from different mothers; their mothers are different but their religion is one. I am the closest of the people to 'Eesa ibn Maryam, because there was no Prophet between me and him. He will stay for forty years, then he will die and the Muslims will offer the funeral prayer for him."[3]

Abu Hurayrah ﷺ, commenting on the words,

﴿وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ﴾

"And he shall be a known sign for (the coming of) the Hour." [Al-Zukhruf 43:61]

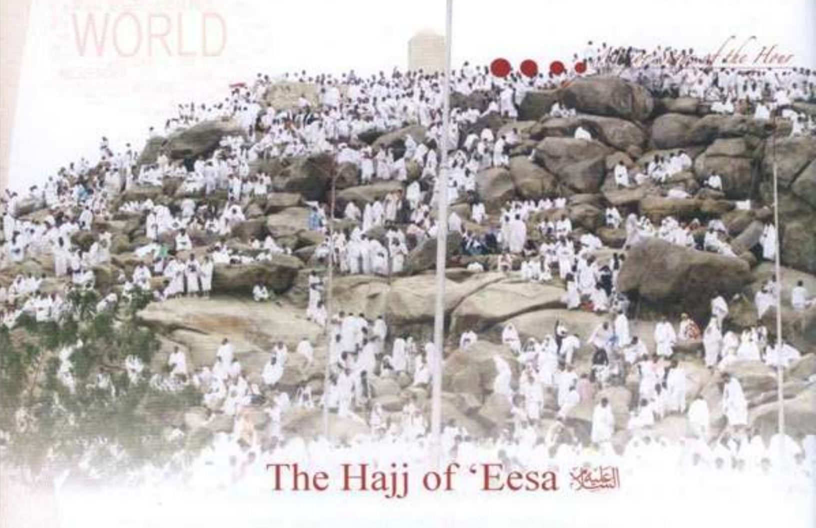
When 'Eesa ﷺ appears, he will stay on earth for forty years which will be like four years, and he will do *Hajj* and *'Umrah*."[4]

(1) Recorded by Ahmad. Al-Haythami said in *Al-Saheeh*: Some of it was narrated by Ahmad. Its *Isnaad* includes Katheer ibn Zayd, whom Ahmad and a number of others regarded as trustworthy, but Al-Nasaa'i and others classified him as *dha'eef*. The rest of its men are *Thiqaat* (trustworthy).

(2) Recorded by Ahmad. Al-Haythami said, "It is *Marfoo'* and *Mawqoof*, and its men are the men of *Saheeh*."

(3) Recorded by Ahmad and Al-Haakim, who said that its *Isnaad* is *Saheeh* although they (Al-Bukhaari and Muslim) did not narrate it. Al-Dhahabi agreed with him.

(4) Recorded by 'Abd ibn Hameed. It comes under the heading of *Marfoo'* because such comments cannot be spoken on the basis of personal opinion.



The Hajj of 'Eesa ﷺ

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said,

"By the One in Whose Hand is my soul, the son of Maryam will certainly enter Ihraam in the valley of Al-Rawha', as a pilgrim performing Hajj or 'Umrah, or both."(1)

Meaning, 'Eesa ﷺ will enter *Ihram* for Hajj from the valley of Al-Rawha', which is a road between Makkah and Madeenah; his *Ihram* will be for either for *Tamattu'*, *'Umrah* and *Hajj*, exiting *Ihram* between them, or he will do both together (*Qiraan*).

According to another narration from Abu Hurayrah ﷺ who related that the Prophet ﷺ said,

"'Eesa ibn Maryam will come down as a fair judge and a just ruler; he will travel through a valley as a pilgrim for Hajj or 'Umrah, or both. He will come to my grave and greet me with Salaam, and I shall return his greeting." Abu Hurayrah said, "Son of my brother, if you see him, say, 'Abu Hurayrah ﷺ sends you his Salaams.'"(2)

(1) Recorded by Muslim

(2) Recorded by Al-Haakim, who said, "This *Hadeeth* has a *Saheeh Isnaad* although they (Al-Bukhaari and Muslim) did not narrate it."

MAJOR SIGN (3)

THE EMERGENCE OF YA'JOOJ AND MA'JOOJ

Introduction

Ya'jooj and Ma'jooj are two great tribes, descendants of Adam (i.e., they are human beings), as is mentioned in the *Hadeeth* of the Prophet ﷺ. Their physical attributes are mentioned in an exaggerated manner in some books, for instance, it has been stated that some of them are extremely short-statured and small and others are extraordinarily tall; some of them can spread one ear on the ground, lie on it and cover themselves with the other ear [like a blanket], and so on. However, there is no basis for these claims.

Undoubtedly, they are the progeny of Adam ﷺ and are just like other human beings. It is narrated that during the period of Dhu'l-Qarnayn they caused a great deal of mischief and trouble on earth, so their neighbours asked Dhu'l-Qarnayn to create a barrier between them and these tribes, in order to prevent them from reaching them and wreaking havoc in their land, and Dhu'l-Qarnayn complied with their request.

The Prophet ﷺ informed us that at the end of time, after 'Eesa ﷺ is sent down to earth again, the Ya'jooj and Ma'jooj will emerge and spread throughout the earth. They will besiege 'Eesa ibn Maryam ﷺ and the believers who are with him on the mountain of Bayt Al-Maqdis (Jerusalem), leading to a period of great hardship for the believers.

Allah will afflict the Ya'jooj and Ma'jooj with a worm that will eat their necks, causing them all to perish simultaneously, as one man. Thus, Allah will protect 'Eesa ﷺ and his companions from their evil. These events are discussed in detail below.



The story of the building of the barrier restraining Ya'jooj and Ma'jooj

Allah tells the story of the righteous king Dhu'l-Qarnayn:

﴿ ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ
قَوْلًا ﴿٩٣﴾ قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن
تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا
﴿٩٥﴾ ءَاتُونِى زُبَرَ ٱلْحَدِيدِ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ
ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا ﴾

"Then he [Dhu'l-Qarnayn] followed (another) way, until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.

They said: 'O Dhul Qarnain! Verily, Ya'jooj and Ma'jooj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?'

He said: 'That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

'Give me pieces (blocks) of iron;' then, when he had filled up the gap between the two mountain cliffs, he said: 'Blow;' then when he had made them (red as) fire, he said: 'Bring me molten copper to pour over them.'

So they [Ya'jooj and Ma'jooj (Gog and Magog people)] could not scale it or dig through it"[Al-Kahf 18:92-97]

Who was Dhu'l-Qarnayn?

He was a believing, righteous king. However, he was not a Prophet according to the preponderant and most correct view of the scholars. He was called Dhu'l-Qarnayn because he travelled to lands in the East and the West

where [it is narrated] the horn of the Shaytaan (Satan) rises and disappears. He is someone other than Alexander the Macedonian (Alexander the Great), because Alexander was a disbeliever and his era was much later than that of Dhu'l-Qarnayn. It is believed that a period of more than two thousand years elapsed between the two. And Allah knows best.

Allah mentioned his story in *Soorat Al-Kahf*, narrating his travels throughout the earth. Let us pause to take a closer look at the Verses which speak of his story with Ya'jooj and Ma'jooj.

﴿ ثُمَّ أَتْبَعَ سَبَبًا ﴾

"Then he [Dhu'l-Qarnayn] followed (another) way." means: He followed a third path, between the East and the West, that brought him to the North, where there were high mountains.

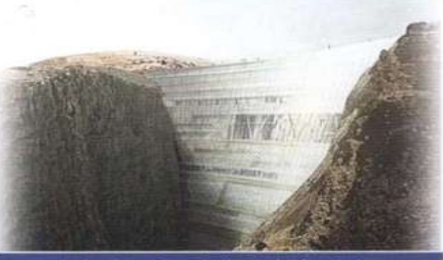
﴿ حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ ﴾

"Until, when he reached between two mountains" means: Until he, accompanied by his troops, reached a region with two great mountains, at the edge of the lands of the Turks, neighbouring Armenia and Azerbaijan.

There was a gap between the two mountains, through which the Ya'jooj and Ma'jooj used to emerge in the land of the Turks, where they would wreak havoc, destroy the crops and annihilate the people.[1]

After the Turks saw the immense power of Dhu'l-Qarnayn, they concluded that he was a capable and righteous man, so they asked him to build a barrier for them that would effectively block Ya'jooj and Ma'jooj from attacking them through the mountain pass. In return,

(1) *Mukhtasar Tafseer Ibn Katheer* 3/92.



"A barrier or dam similar to the description of the barrier built by Dhu'l-Qarnayn"]

they offered to pay him some wealth that they had accumulated.

However, Dhu'l-Qarnayn volunteered to build the barrier for them without accepting any remuneration in return; hoping for a reward from Allah. He considered the easiest way to build the barrier would be by filling in the gap between the two mountains, and asked the people to help him:

﴿ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ ﴾

"So help me with strength (of men), I will erect between you and them a barrier."

He placed pieces of iron between the two mountains, then he said to the people:

﴿ انفُخُوا ﴾ *"Blow"*, i.e., blow with the bellows;

﴿ حَتَّىٰ إِذَا جَعَلَهُ نَارًا ﴾

"then when he had made them (red as) fire", i.e., when he had made the piled-up pieces of iron like fire by heating them, "he said:

﴿ قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾ ﴾

'Bring me molten copper to pour over them'", i.e., he asked for molten copper to pour over them so that they would stick together, and become like a solid mountain. As a result, the evildoers of the Ya'jooj and Ma'jooj would not be able to climb over the barrier because of its height, and they would not be able to penetrate through it at the bottom because it was solid and thick. Thus, by constructing this strong barrier, Dhu'l-Qarnayn blocked the way for Ya'jooj and Ma'jooj.

Who are Ya'jooj and Ma'jooj?

- It is said that Ya'jooj and Ma'jooj are two foreign names like Taloot and Jaloot.
- It is also said that the names of Ya'jooj and Ma'jooj are derived from the saying *Ajjat Al-naar*, meaning the fire became intense. This is because they are an evil nation who will burn and wreak destruction throughout the earth.
- It is also said that the names are derived from the phrase *Al-ma' Al-Ajjaaj*, which refers to very salty water.
- It is said that the names are derived from the word *Al-Ajj*, which refers to running very fast.

What is the religion of Ya'jooj and Ma'jooj? Did the message of the Prophet ﷺ reach them?

According to Al-Haafiz Ibn Hajar, the view that is most likely held as correct is that the Ya'jooj and Ma'jooj are two tribes descended from Yaafith ibn Nooh (Japheth son of Noah).[1] Thus, they are descended from Adam ﷺ and Hawwa'. This is indicated by the report narrated from 'Imraan ibn Husayn ؓ, that the Prophet ﷺ was on one of his journeys, and the people with him got separated. He raised his voice, reciting these two Verses:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ① يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ ﴾

"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling,

(1) Ibn Hajar: *Fath Al-Baari*, 13/106.





and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah." [Al-Hajj 22:1-2]

When the Companions heard this, they started urging their horses forward, as they realized that the Prophet ﷺ wanted to convey something. When they reached the Prophet ﷺ he said:

"Do you know what day that is? That is the day when Adam will be called by his Lord, may He be blessed and exalted: 'O Adam, send forth the group who are destined for Hell.' He will say: 'O Lord, who are the group who are destined for Hell?' He will say: 'From every thousand, nine hundred and ninety nine will be in Hell and one will be in Paradise.'"



Imraan said: On hearing this, the despair of the Companions was so great that they could not even muster a smile after this. When the Prophet ﷺ noticed their state, he said: "Strive

hard and be of good cheer, for by the One in Whose hand is the soul of Muhammad, you will be with two creations who are never joined to anything except that they prevail in numbers [over the others]: Ya'jooj and Ma'jooj and those of the sons of Adam and the sons of *Iblees* who are doomed." At this, the Companions felt relieved.

Then the Prophet ﷺ said:

"Strive hard and be of good cheer, for by the one in Whose hand is the soul of Muhammad, in relation to the people, you are like a black spot on the side of a camel, or like a small circle on the foreleg of a beast."[1]

Their huge number

It was narrated from 'Abd-Allah ibn 'Amr that the Prophet ﷺ said: *"Ya'jooj and Ma'jooj are sons of Adam. If they were allowed to come out, they would cause mischief and ruin people's lives, and not one of them would die before leaving behind one thousand or more of his offspring. Behind them are three nations: Taawul, Taarees and Misk."*[2]

It was narrated that 'Abd-Allah ibn 'Amr ﷺ said, "Allah, may He be glorified and exalted, divided creation into ten parts: nine parts are the angels and one part is the rest of creation. Then He divided the angels into ten parts: nine parts of them glorify Allah night and day, never tiring, and one part conveys His message. Thereafter, He divided creation into ten parts: nine parts are the *Jinn* and one part is the progeny of Adam ﷺ. And He divided the progeny of Adam ﷺ into ten parts; nine parts are Ya'jooj and Ma'jooj and one part is the rest of humankind."[3]

This report contains the words of 'Abd-Allah ibn 'Amr ibn Al-'Aas.

(1) Narrated by Ahmad and Al-Tirmidhi, who said: a *Saheeh Hasan Hadeeth*. It was also narrated by Al-Bukhaari and Muslim from the *Hadeeth* of Abu Sa'eed Al-Khudri

(2) Narrated by Al-Tabaraani in *Al-Kabeer* and *Al-Awsat*. Al-Haythami said in *Majma' Al-Zawaa'id* (8/6), and its men are *Thiqaat* (trustworthy). Al-Albaani deemed it to be *Munkar*, as it says in *Al-Silsilah Al-Da'eefah*, 9/159.

(3) Narrated by Al-Haakim, who said this is a *Hadeeth* with a *Saheeh Isnaad*, although they (Al-Bukhaari and Muslim) did not narrate it and Al-Dhahabi agreed with him.

It is not a *Hadeeth* that can be attributed to the Prophet ﷺ and it is not recognized as *Marfoo'* [a narration that is directly attributed to the Prophet ﷺ, including his words, acts, or explicit approval, regardless of the condition of its chain of narrators], because 'Abd-Allah ibn 'Amr ؓ was known for adopting reports from Jewish sources (*Israa'eeliyyaat*) and sometimes quoting them. However, I have quoted it here because it is relevant to the context.

Their physical description

It was narrated by Khaalid ibn 'Abd-Allah ibn Harmalah that his maternal aunt said,

"The Messenger of Allah ﷺ addressed the people with a band tied around his head because he had been stung by a scorpion. He said: 'Are you saying that there is no enemy? You will continue to fight until Ya'jooj and Ma'jooj come, with broad faces, small eyes and reddish black hair; they will come rushing and spreading out from every hill, with their faces looking like hammered shields.'"



"A shield:. It is held by the fighter to protect him against strikes from swords and axes"]

Their faces are likened to hammered shields because they are broad, round like shields and fleshy.

"Rushing and spreading out from every hill" means from every high place; they will emerge and quickly spread throughout the earth.

How will they break through the barrier?

We have seen above that the Ya'jooj and Ma'jooj are two tribes who caused mischief and trouble, until Dhu'l-Qarnayn built a barrier which prevented them from reaching the people who lived in the areas

surrounding them. They are undoubtedly behind the barrier, eating, drinking and living their lives in their usual manner and they will continue trying to destroy this barrier, digging, boring and striving hard until it is decreed for them to emerge.

It was narrated from Abu Hurayrah ﷺ that the Prophet ﷺ said concerning the barrier:

"They are digging every day, but when they nearly breach it, the one in charge of them says, 'Go back, you can continue tomorrow.' And Allah restores it, making it stronger than it was before. (This will continue) until, when their time comes and Allah wills to send them against the people, the one who is in charge of them will say, 'Go back, you can continue tomorrow if Allah wills.[1]' This time he will say, "if Allah wills." So they will come back (the next day) and will find it as they left it. So they will bore through it and emerge against the people. They will drink water (to the point that the supply of water is almost exhausted) and the people will flee from them, then they will shoot their arrows towards heaven and they will come back stained with blood."[2]

From this *Hadeeth* we learn three things:

Allah has prevented them from digging continuously, night and day, for if they were to do that, they might have been able to break free.

He has prevented them from trying to climb the barrier with a ladder or scale it by any other means. This means that Allah did not guide them or teach them these actions; perhaps they tried to go over the barrier but could not do so because it is high and smooth.

He will not guide them to say "if Allah wills (*In Sha Allah*)" until the appointed time comes and the Day of Resurrection is at hand.

According to the *Hadeeth*, among them are skilled people and others who are invested with power and authority, as well as subjects who obey those who rule over them. There are also some people among

(1) By saying "if Allah wills", they will delegate their affair to Allah, not to themselves.

(2) Narrated by Ahmad, Al-Tirmidhi and Al-Haakim, who said: It is *Saheeh* accor - ing to the conditions of the two *Shaykhs* [Al-Bukhaari and Muslim], and Al-Dhahabi agreed with him.



them who have some knowledge of Allah and recognize and affirm His power and will.

It is possible that the phrase "if Allah wills" will be spoken by the one who is in charge of them, without knowing what it means, and he will attain his goal [of breaking through the barrier] by the blessing of these words.[1]

Texts which speak of Ya'jooj and Ma'jooj

Qur'aanic Verses, Allah says:

﴿ وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا (٨٣) إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا (٨٤) فَأَتْبَعَ سَبَبًا (٨٥) حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا (٨٦) قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا (٨٧) وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا (٨٨) ثُمَّ أَتْبَعَ سَبَبًا (٨٩) حَتَّىٰٓ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا (٩٠) كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا (٩١) ثُمَّ أَتْبَعَ سَبَبًا (٩٢) حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا (٩٣) قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا (٩٤) قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا (٩٥) ءَاتُونِى زُبَرَ ٱلْحَدِيدِ ۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ ۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا (٩٦) فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا (٩٧) قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّى ۖ فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ ۖ وَكَانَ وَعْدُ رَبِّى حَقًّا (٩٨) ۞ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ ۖ وَنُفِخَ فِى ٱلصُّورِ فَجَمَعْنَٰهُمْ جَمْعًا ﴾

(1) See *Fath Al-Baari*, 13/109.

"And they ask you about Dhul-Qarnain. Say: 'I shall recite to you something of his story.' Verily, We established him in the earth, and We gave him the means of everything. So he followed a way. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allah) said (by inspiration): 'O Dhul-Qarnain! Either you punish them, or treat them with kindness.' He said: 'As for him (a disbeliever in the Oneness of Allah) who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell).' But as for him who believes (in Allah's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions). Then he followed another way,Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allah) had provided no shelter against the sun.So (it was)! And We knew all about him (Dhul-Qarnain).Then he followed (another) way, until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word. They said: 'O Dhul-Qarnain! Verily, Ya'jooj and Ma'jooj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?' He said: 'That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.' Give me pieces (blocks) of iron;' then, when he had filled up the gap between the two mountain-cliffs, he said: 'Blow;' then when he had made them (red as) fire, he said: 'Bring me molten copper to pour over them.' So they [Ya'jooj and Ma'jooj (Gog and Magog people)] could not scale it or dig through it.(Dhul-Qarnain) said: 'This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.' And on that



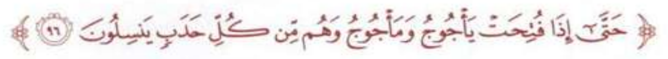
Day [i.e. the Day Ya'jooj and Ma'jooj (Gog and Magog people) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together."[Al-Kahf 18:83-99]

The words,

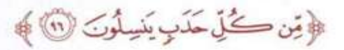


"*a people who scarcely understood a word*" mean: They did not understand the words of anyone who spoke to them except with a great deal of difficulty and at a very slow pace.

And Allah says:



"*Until, when Ya'jooj and Ma'jooj (Gog and Magog people) are let loose (from their barrier), and they swoop down from every mound*"[Al-Anbiya' 21:96].



The words "*and they swoop down from every mound*" mean: They will descend from every high place; they will emerge quickly and spread throughout the earth.

Hadeeths

It was narrated from Umm Al-Mu'mineen Zaynab bint Jahsh ﷺ that the Messenger of Allah ﷺ entered upon her in a panic, saying:

"There is no god but Allah, woe to the Arabs from an evil that has approached. Today a (hole) like this has been opened in the barrier of Ya'jooj and Ma'jooj,"

and he made a circle with his thumb and forefinger.

She said,

"I said, "O Messenger of Allah, will we be destroyed even though there are righteous people among us?" He said: "Yes, if evil prevails."[1]

It was narrated that Abu Hurayrah ﷺ said,

"Today a (hole) like this has been opened in the barrier of Ya'jooj and Ma'jooj."

And he [the narrator] held up his fingers to indicate ninety.[2]

It was narrated from Abu Sa'eed Al-Khudri ﷺ that the Prophet ﷺ said:

"Allah will say: 'O Adam!' and he will say, 'Here I am at Your service, and all goodness is in Your hand.' He will say: 'Bring forth those who are to be sent to Hell.' He will say, 'Who are those who are to be sent to Hell?' He will say: 'From every thousand, nine hundred and ninety nine.' At that point the young will turn grey, every pregnant female will abort, and the people will appear intoxicated although they are not. But the punishment of Allah is severe."

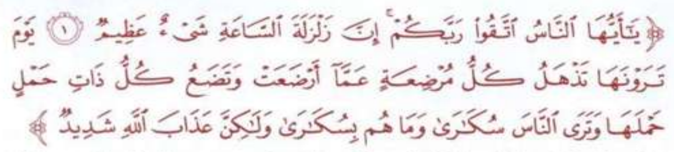
They said,

"O Messenger of Allah, which of us will be that one?" He said, "Be of good cheer, for there will be one man from among you and one thousand from among Ya'jooj and Ma'jooj." Then he said, "By the One in Whose hand is my soul, I hope that you will be one quarter of the people of Paradise," and they said, "Allahu Akbar!" Then he said, "I hope that you will be one third of the people of Paradise," and they said, "Allahu Akbar!" Then he

(1) Agreed upon.
(2) Narrated by Muslim.

said, "I hope that you will be half of the people of Paradise," and they said, "Allahu Akbar!" Then he said, "Among the people you are like a black hair on the hide of a white bull, or like a white hair on the hide of a black bull."[1]

It was narrated from 'Imraan ibn Husayn ﷺ, that the Prophet ﷺ was on one of his journeys, and the people with him got separated. He raised his voice, reciting these two Verses:

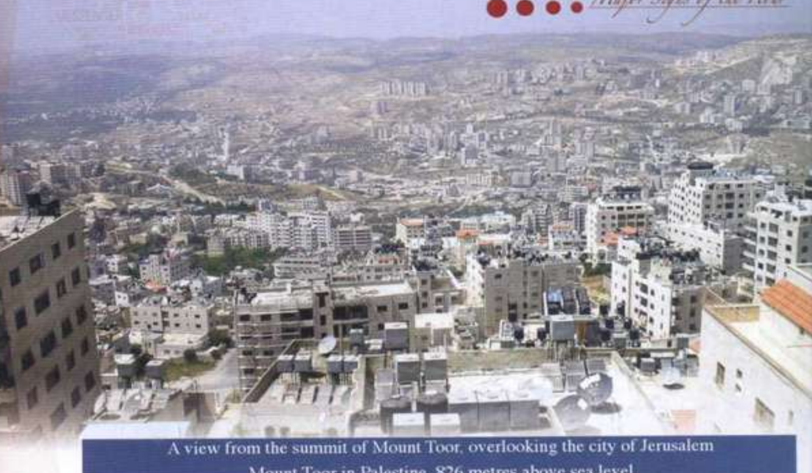


"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah." [Al-Hajj 22:1-2]

When his companions heard that, they started urging their horses forward, as they realized that he wanted to say something. When they reached him he said:

"Do you know what day that is? That is the day when Adam will be called by his Lord, may He be blessed and exalted: 'O Adam, send forth the group who are destined for Hell.' He will say: 'O Lord, who are the group who are destined for Hell?' He will say: 'From every thousand, nine hundred and ninety nine will be in Hell and one will be in Paradise.'" Imraan said, His companions despaired so much that they could not even smile. When he noticed that he said: "Strive hard and be of good cheer, for by the One in Whose hand is the soul of Muhammad, you will be with two creations who are never joined to anything but they prevail in numbers: Ya'jooj and Ma'jooj and those of the sons

(1) Agreed upon.



A view from the summit of Mount Toor, overlooking the city of Jerusalem
Mount Toor in Palestine, 826 metres above sea level

of Adam and the sons of Iblees who are doomed." Then they felt relieved. Then he said: "Strive hard and be of good cheer, for by the one in Whose hand is the soul of Muhammad, in relation to the people, you are like a black spot on the side of a camel, or like a small circle on the foreleg of a beast."(1)

The Prophet ﷺ said, speaking of the portents of the Hour and the descent of 'Eesa ﷺ and his ruling the people:

"Whilst they are like that, Allah will reveal to 'Eesa ﷺ: 'I have caused some slaves of Mine to emerge whom no one has the ability to fight. So take My slaves to safety in Al-Toor.'"

It was narrated from Al-Nawaas ibn Sam'aan ؓ that the Messenger of Allah ﷺ said: "And Allah will send Ya'jooj and Ma'jooj, who will swarm down from every slope. The first of them will pass by the Lake of Tiberias and will drink what is in it, and the last of them will pass it and say: 'There was once water here.'"(2)

Lake Tiberias is sometimes called the Sea of Galilee (Bahr Al-Jaleel) or the Lake of Galilee. It is a small lake in the north of occupied Palestine.

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(1) Narrated by Ahmad and Al-Tirmidhi, who said: a *Saheeh Hasan Hadeeth*. It was also narrated by Al-Bukhaari and Muslim from the *Hadeeth* of Abu Sa'eed Al-Khudri ؓ.
(2) Narrated by Muslim.

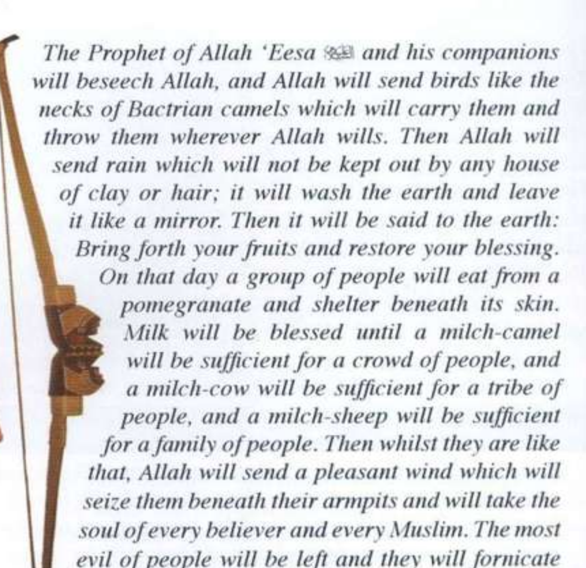


The River Jordan enters it and flows out of it, continuing on its course through the middle of the Jordan Valley. As for its size, the length of Lake Tiberias is 23 kilometres and at its broadest point it is 13 kilometres across. Its depth does not exceed 44 metres, and it is 210 metres above sea level.

Then the Prophet ﷺ said:

"Then they will march until they come to the mountain of Khamar, which is the mountain of Bayt Al-Maqdis, and they will say: 'We have killed those who are on earth; now let us kill those who are in heaven.' They will shoot their arrows into the sky, and Allah will send their arrows back to them smeared with blood. Then the Prophet of Allah 'Eesa ﷺ and his companions will be besieged until the head of the bull of one of them will be better than one hundred dinars for one of you today. The Prophet of Allah 'Eesa ﷺ and his companions will beseech [Allah], and Allah will send worms in their necks, and they will all perish as one in the morning. Then the Prophet of Allah 'Eesa ﷺ and his companions will come down to the earth and they will not find a spot the size of a handspan on earth that is not filled with their putrefaction and stench.


Lake Tiberias



The Prophet of Allah 'Eesa ﷺ and his companions will beseech Allah, and Allah will send birds like the necks of Bactrian camels which will carry them and throw them wherever Allah wills. Then Allah will send rain which will not be kept out by any house of clay or hair; it will wash the earth and leave it like a mirror. Then it will be said to the earth: Bring forth your fruits and restore your blessing. On that day a group of people will eat from a pomegranate and shelter beneath its skin. Milk will be blessed until a milch-camel will be sufficient for a crowd of people, and a milch-cow will be sufficient for a tribe of people, and a milch-sheep will be sufficient for a family of people. Then whilst they are like that, Allah will send a pleasant wind which will seize them beneath their armpits and will take the soul of every believer and every Muslim. The most evil of people will be left and they will fornicate like donkeys and upon them the Hour will come."

According to another report: " 'Eesa ﷺ and his companions will beseech Allah, and Allah will send to them birds like the necks of Bactrian camels, which will carry them and throw them into deep holes, and the Muslims will use their bows and arrows and quivers as fuel for seven years.[1]

It was narrated that 'Abd-Allah ibn Mas'ood ؓ said, "On the night on which the Messenger of Allah ﷺ was taken on the Night Journey, he met Ibraaheem, Moosa and 'Eesa ؑ, and they discussed the Hour... They referred the matter to 'Eesa ﷺ, and he mentioned the killing of the Dajjaal, then he said: 'The people will go back to their countries[2], then news will come to them of Ya'jooj and Ma'jooj, who will swarm down

(1) Narrated by Al-Tirmidhi; it is *Saheeh*.

(2) i.e., after they flee from the Dajjaal in the mountains and elsewhere, 'Eesa ﷺ will kill the Dajjaal and the people will go back to their countries and houses, then they will receive the news of Ya'jooj and Ma'jooj.




Jordan River from Lake Tiberias

from every slope, and they will not pass by any water but they will drink it, and they will not pass by anything but they will spoil it. The people will come to me ['Eesa] for help and I will call upon Allah; He will cause them [Ya'jooj and Ma'jooj] to die and the earth will be filled with their stench. The people will urge me and I will call upon Allah, and the sky will send down water which will carry them and throw their bodies in the sea.'"(1)

It was narrated from Abu Hurayrah that the Prophet said, when speaking of Ya'jooj and Ma'jooj: "They will emerge against the people and drink the water, and the people will flee from them. They will shoot their arrows into the sky, and they will come back stained with blood, and they will say: 'We have defeated the people of Earth and we have defeated those who are in heaven and overpowered and prevailed over them!' Then Allah will send against them a worm in their necks, and they will die. By the One in Whose hand is the soul of Muhammad, the beasts of the earth will grow fat on their flesh."(2)

Dha'eef (weak) *Hadeeths* that have been narrated concerning them (Ya'jooj and Ma'jooj)

There are many Verses and *Hadeeths* about Ya'jooj and Ma'jooj, but some Dha'eef (weak) *Hadeeths* are well known among the people. I will quote them here to highlight and discuss them:

(1) Narrated by Al-Haakim in Al-Mustadrak, 4/488-489; he said: Its *Isnaad* is *Saheeh* although they [Al-Bukhaari and Muslim] did not narrate it. and Al-Dhahabi agreed with him in *Al-Talkhees*. It was also narrated by Imam Ahmad in *Al-Musnad*, 4/189-190, with commentary by Ahmad Shaakir who said its *Isnaad* is *Saheeh*.

(2) Narrated and classed as *Hasan* by Al-Tirmidhi and Ibn Maajah. Narrated and classed as *Saheeh* by Al-Haakim, and Al-Dhahabi agreed with him in *Al-Talkhees*.

It was narrated that Hudhayfah ibn Al-Yamaan said,
"I asked the Prophet about Ya'jooj and Ma'jooj and he said: 'Ya'jooj is a nation and Ma'jooj is a nation, each nation is four hundred thousand nations, of whom no man dies until he has seen one thousand males from his loins before him, each one carrying a weapon.' I said, 'O Messenger of Allah, describe them to us.' He said: 'They are of three types, one of which is like Al-Arz (cedar).' I said, 'What is Al-Arz?' He said: 'A tree in Syria, which is one hundred and twenty cubits tall.' Then the Prophet said: 'These are the ones that cannot be confronted by any means of planning or power. Another type has one ear that he lays on the ground and lies on it, and he covers himself with the other. They do not pass by any elephant or beast or camel or pig but they eat it, and if one of them dies, they eat him. Their vanguard will be in Syria and their rearguard in Khorasan. They will drink the rivers of the east and Lake Tiberias.'"(1)

Their destruction

Ya'jooj and Ma'jooj will remain, men, women and children, spreading mischief, killing people, violating sacred lands out of arrogance and transgression, until their disbelief (Kufr) goes so far that they will shoot arrows towards heaven, so as to overcome those who are in heaven as they overcame those who are on earth. No one will be safe from them except those who fortify themselves in strongholds or go into hiding.

Among those who fortify themselves will be 'Eesa and the believers who will be with him, who will suffer a great deal of hunger, want and exhaustion.

At that time, 'Eesa and his companions will turn to Allah as mentioned above in the *Hadeeths*, and Allah will send against Ya'jooj and Ma'jooj a worm in their necks, and they will die. Then Allah will send birds, like the necks of Bactrian camels, which will carry the bodies

(1) Al-Haythami said (8/6): It was narrated by Al-Tabaraani in *Al-Awsat*; its *Isnaad* includes Yahya ibn Sa'eed Al-'Attaar, who is *Dha'eef* (weak).

of Ya'jooj and Ma'jooj and throw them where Allah wills.

Then Allah will send rain to wash the earth, and it will leave it smooth and clean, and it will be said to the earth: "Bring forth your fruits and bring forth your blessings."

It was narrated from Abu Sa'eed Al-Khudri ﷺ that the Prophet ﷺ said:

"Ya'jooj and Ma'jooj will be set free and they will emerge against the people as Allah, may He be exalted, says: **'and they swoop down from every mound' [Al-Anbiya' 21:96]**, *and they will spread mischief throughout the earth. The Muslims will retreat to their cities and fortresses, taking their livestock with them. [Ya'jooj and Ma'jooj] will drink the water of the earth, until some of them will pass by a river and drink what it contains, until they leave it dry, and those who come after them will pass by that river and say: 'There was water here once.'"*

Then he (the Prophet ﷺ) said:

"Then, when is none of the people left but has fled to a fortress or city, one of them [Ya'jooj and Ma'jooj] will say: 'We have finished with the inhabitants of earth; now what is left is the inhabitants of heaven.' Then one of them will shake his spear then hurl it towards the heaven, and it will come back stained with blood - i.e., as a test for them from Allah. Then whilst they are like that, Allah will send against them a worm in their necks like the worm that infests the noses of sheep, and they will die and no sound will be heard from them. Then the Muslims will say: 'Is there not a man who will offer himself for the sake of Allah and go and see what happened to the enemy?' One of them will decide to do that, seeking reward with Allah by sacrificing himself and expecting to be killed. He will go down and find them dead, lying on top of one another and he will call out: 'O Muslims, be of good cheer for Allah has sufficed you against your enemy.' They will come out of their cities and fortresses, and let their flocks graze, but they will have nothing to graze on except their flesh, and they will grow fat

on it as if they were grazing on vegetation better than any they ever found."(1)

According to the report narrated from 'Atiyyah Al-'Awfi from Abu Sa'eed ﷺ, the Prophet ﷺ said:

"They will kill everyone on earth except those who seek refuge in fortresses. When they have finished with the people of Earth, they will turn to one another and say: 'All that is left is those who are in the fortresses and those who are in heaven.' They will shoot their arrows, which will come back stained with blood, and they will say: 'We have now got rid of those who are in heaven, and what is left is those who are in the fortresses.' They will besiege them until the siege becomes very difficult. Then whilst they are like that, Allah will send against them a worm in their necks which will break their necks, and they will fall dead, one on top of another. Then a man among them -- i.e., one of the companions of 'Eesa ﷺ who are besieged with him -- will say: 'Allah, the Lord of the Ka'bah, has killed them.' They will say: 'This is only a trick that they are doing; if we go out to them, they will kill us as they killed our brothers.' He will say: 'Open the gate for me.' His companions will say: 'We will not open it.' He will say: 'Lower me down on a rope.' When he gets down, he will find them dead."(2)



(1) Narrated by Ahmad, Ibn Maajah and Al-Haakim who said: A *Hadeeth* that is sound according to the conditions of Muslim, although they [Al-Bukhaari and Muslim] did not narrate it.

(2) This *Hadeeth* was narrated by Ahmad ibn Munee', and 'Atiyyah Al-'Awfi is *Dha'eef* (weak), but the *Hadeeth* has many corroborating reports.



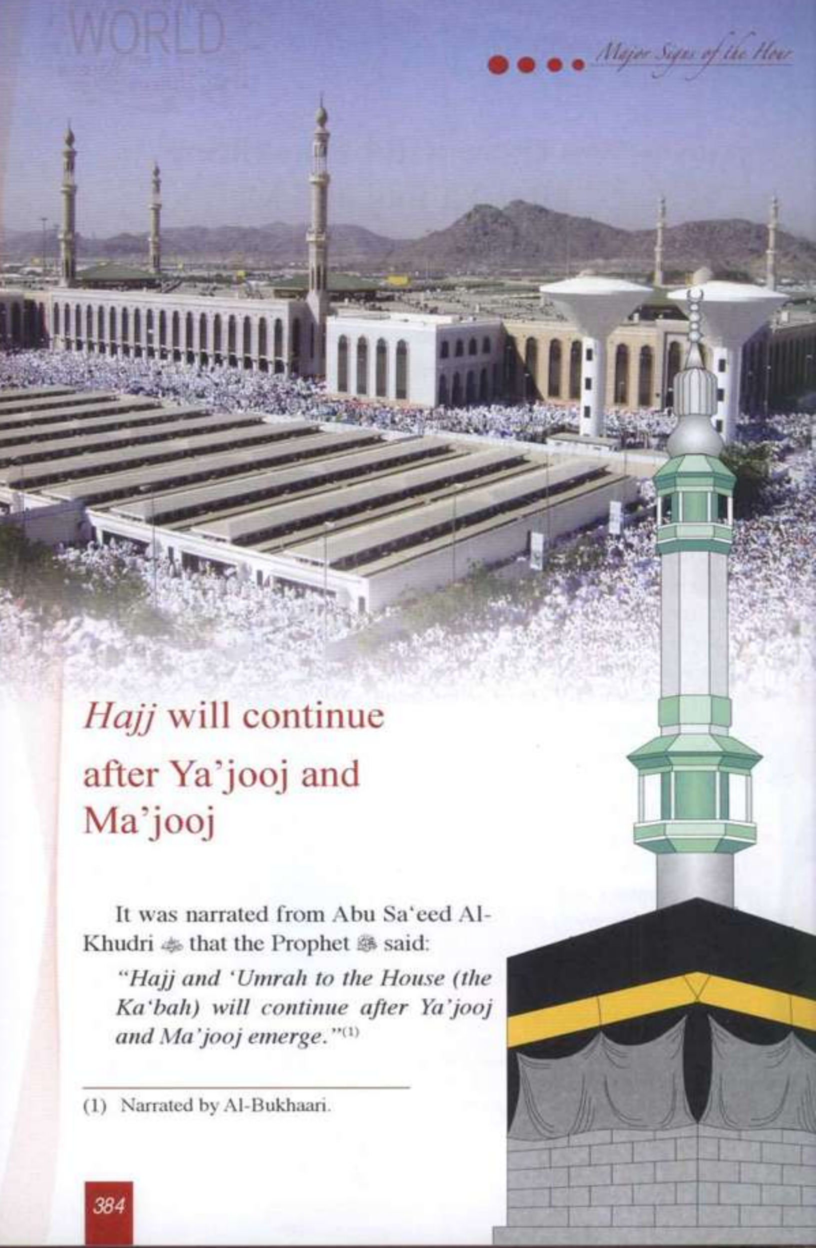
There will be no killing after Ya'jooj and Ma'jooj

After Allah destroys Ya'jooj and Ma'jooj, there will be no one left except the believers, and blessings and goodness will become widespread, their hearts will be pure and there will no longer be any fighting or war.

It was narrated that Salamah ibn Nufayl ﷺ said: "Whilst were sitting with the Prophet ﷺ, a man came to him and said, 'O Messenger of Allah, the horses have been neglected and weapons have been laid down. Some people are saying that there is no fighting and that war has ceased.' He ﷺ said:

'They are lying. Now is the time for fighting. Some of my Ummah will continue to fight for the sake of Allah, not being harmed by those who oppose them. Allah will cause some people to deviate so that they [those who are fighting for the sake of Allah] can get provision from them, and they will continue fighting until the Hour begins. War will never cease until Ya'jooj and Ma'jooj emerge.'"[1]

(1) Narrated by Al-Nasaa'i in *Al-Sunan Al-Kubra* and Al-Tabaraani in *Al-Kabeer*. A similar version was also narrated by Ahmad and Al-Nasaa'i, and classed as *Saheeh* by Al-Albaani in *Al-Silsilah Al-Saheehah*, no. 1935.



Hajj will continue after Ya'jooj and Ma'jooj

It was narrated from Abu Sa'eed Al-Khudri ﷺ that the Prophet ﷺ said:

> *"Hajj and 'Umrah to the House (the Ka'bah) will continue after Ya'jooj and Ma'jooj emerge."*[1]

(1) Narrated by Al-Bukhaari.

Has anyone seen the barrier that Dhu'l-Qarnayn built to block Ya'jooj and Ma'jooj? Can anyone see it?

It was seen by one of the Companions. Al-Bukhaari says, in a *Mu'allaq Majzoom* report: A man said to the Prophet ﷺ, "I have seen the barrier like a striped garment." The Prophet ﷺ said, confirming the soundness of this description: "You have seen it."

Ibn Hajar said: "This *Hadeeth* was attributed to the Prophet ﷺ by Ibn Abi 'Umar via Sa'eed ibn Abi 'Aroobah, from Qataadah, from a man of Madeenah, who said to the Prophet ﷺ, 'O Messenger of Allah, I have seen the barrier of Ya'jooj and Ma'jooj.' He said: 'How did you see it?' He said, 'Like a striped garment with red and black stripes.' The Prophet ﷺ said, confirming that: *'You have seen it.'*"[1]

Al-Haafiz Ibn Katheer ﷺ mentioned the story of the barrier and the attempts of some kings to reach it: "The caliph Al-Waathiq[2], during his reign, sent one of his commanders with an expedition to look for the barrier and describe it to him when they came back. They travelled from land to land, kingdom to kingdom, until they reached it and they saw how it



was built of iron and copper. They said that they saw in it a huge gate with large locks, and they saw bricks or stones and people building a tower. It had guards appointed by neighbouring kingdoms and it was high and splendid and nothing was as high as it, not even the mountains around it. Then they went back to their own country after an absence of more than two years, during which they saw turmoils and wonders.[3]" Al-Haafiz Ibn Katheer ﷺ could not find any *Isnaad* for this story and he did not comment on it. Allah knows best about it.

(1) *Fath Al-Baari*, 10/129.

(2) Al-Waathiq ruled the 'Abbaasid state from 227 to 232 AH; he was the ninth 'A - baasid caliph.

(3) See *Al-Bidaayah wa'l-Nihaayah*, 7/126.



Does the barrier of Dhu'l-Qarnayn have any connection to the Great Wall of China[1] ?

There are several differences between the barrier of Dhu'l-Qarnayn and the Great Wall of China:

1. The barrier built by Dhu'l-Qarnayn was built to prevent attacks

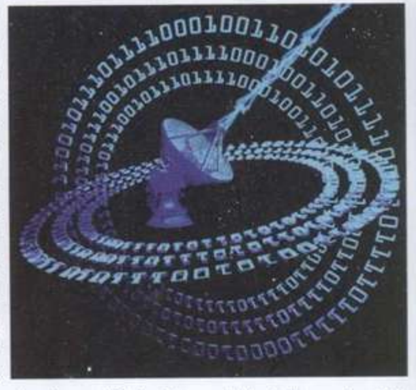
(1) The Great Wall of China is the longest structure ever built; it is 6400 km long. It was built by hand, starting in the fourth century BCE and not completed until the beginning of the seventeenth century CE. The Chinese built the wall to protect their northern border against attack. The wall stretches across northern China from the eastern coast across the northern central region of China. Parts of it have been destroyed and repaired throughout the years. The main part of the wall is 3460 km long, 7.5 metres high and 75 m wide at the bottom, narrowing to 4.6 m at the top. There are watchtowers every 180 metres along the wall. Large parts of it were destroyed over the centuries, and the Communists rebuilt three parts of the wall, beginning in 1949 CE when they took over the country. The Chinese no longer use this wall for defence.

by Ya'jooj and Ma'jooj; the wall built by the Chinese emperors was built to protect their kingdoms.

2. The materials used in the barrier mentioned in the Qur'anic Verse were iron and copper; the materials used in the Great Wall of China were stones and bricks.
3. The barrier of Ya'jooj and Ma'jooj was built between two mountains to block the opening between them which was the only available route; the Great Wall of China is the barrier built on mountain tops and mountain passes and it extends from the east of China for thousands of miles to the west.
4. The barrier of Ya'jooj and Ma'jooj cannot be breached until Allah gives permission at the end of time; the Great Wall of China has already collapsed in some locations and people come in and go out through it, and have even destroyed some parts of it.



Why haven't satellites discovered the barrier of Ya'jooj and Ma'jooj?



No one can know all areas on earth except Allah, Who encompasses all things with His knowledge. The fact that we have not discovered the location of the barrier of Ya'jooj and Ma'jooj or of the Dajjaal or other creatures does not mean that they do not exist at all. Allah may have prevented people from seeing Ya'jooj and Ma'jooj and the barrier, or He may have put things to prevent people from reaching them, as happened to the children of Israel when Allah decreed that they should wander in the wilderness[1], so they were lost for forty years in a small area, and people did not know of them until their period of wandering

(1) i.e., a time when they were lost and could not find a way or settle with peace of mind. The story of the wandering of the Children of Israel occurred when Allah saved Moosa ﷺ and his people. Moosa ﷺ said to them: **"Enter the holy land (Palestine) which Allah has assigned to you."** [Al-Maa'idah 5:21] But they refused to enter it and said: "**O Moosa (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."** They said that in the land were people who were strong and tyrannical, and that they would never enter it. When they refused to enter that land that Allah had assigned to them, Allah said: **"Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land."** So they remained wandering for forty years; in the morning they would wake up in one place, then they would keep walking until night came, then they would find themselves in the same place as the night before, and they did not know where they were headed all day long, travelling on foot with their flocks. Despite that they did not go far; rather they were going around in circles in one place in a desolate desert for forty years. Allah sent this punishment against them because of their stubbornness when they were told to enter the holy land and refused, and they said: *You and your Lord go and fight; we will stay here.*



ended. Allah is able to do all things and He has set a time for all things. He says:

﴿وَكَذَّبَ بِهِۦ قَوْمُكَ وَهُوَ ٱلْحَقُّ ۚ قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ ۝٦٦ لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ ۚ وَسَوْفَ تَعْلَمُونَ﴾

"But your people (O Muhammad ﷺ) have denied it (the Qur'an) though it is the truth. Say: 'I am not a Wakeel (guardian) over you.'For every news there is a reality[1] *and you will come to know."* [Al-An 'aam 6:66-67]

The only reason why the earlier generations did not discover what has been discovered by later generations is that Allah has set an appointed time for all things.[2]

Finally, Al-Qaadi 'Iyaad said: "With regard to the *Hadeeth*s about Ya'jooj and Ma'jooj, we must believe these reports as they were narrated, because the emergence of Ya'jooj and Ma'jooj is one of the signs of the Hour. It is narrated in the reports concerning them that no one will have the ability to fight them because of their huge numbers; they will besiege the Prophet of Allah,'Eesa ﷺ and the believers with him who escaped from the Dajjaal. He will pray against them and Allah will destroy them all by means of a worm in their necks. Their stench will annoy the earth and the believers, so 'Eesa ﷺ and his companions will call upon their Lord and Allah will send birds to carry them wherever Allah wills."[3]

Are the Muslims obliged to fight them?

The answer is: No, because of the story of 'Eesa ﷺ mentioned above; Allah will say to 'Eesa ﷺ:

"I have caused some slaves of Mine to emerge whom no one has the ability to fight. So take My slaves to safety in Al-Toor."[4]

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(1) For every news there is a reality: i.e., for everything there is an appointed term and for every deed there is a recompense.

(2) In our discussion of the Dajjaal, we noted that the Bermuda Triangle is still a my - tery that baffles scientists despite the development of means of discovery.

(3) Narrated from him by Al-Qaari in *Mirqaat Al-Masaabeeh Sharh Mishkaat Al-M - saabeeh*, 1/16.

(4) Narrated by Muslim. Details of that have been discussed above.

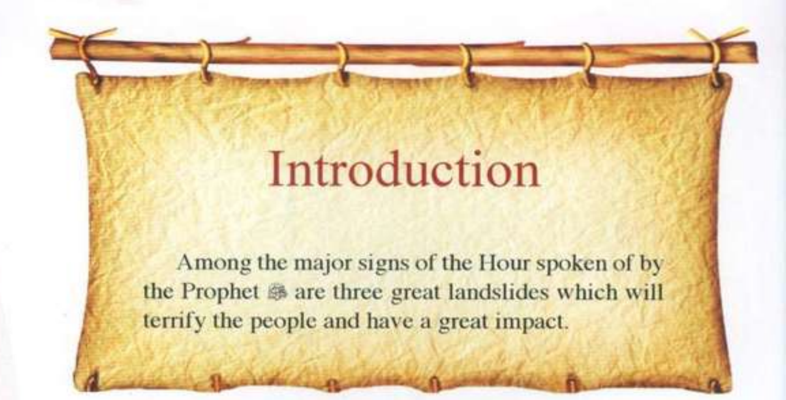
"A landslide that occurred in a Danish street; it is not from the landslides referred to as one of the portents of the Hour."



"Another picture of the same landslide"

MAJOR SIGN 4,5 AND 6

THREE LANDSLIDES



Introduction

Among the major signs of the Hour spoken of by the Prophet ﷺ are three great landslides which will terrify the people and have a great impact.

Meaning of landslide

A landslide occurs when the ground splits and what is on that land disappears inside it.

During the past and in the present era there have been different kinds of landslides of varying strength and size, but the landslides referred to in the *Hadeeth*s will be of a different nature and news of them will spread far and wide.

The three landslides mentioned in the *Hadeeth*s, which are among the portents of the Hour and will happen at the end of time, are spoken of in a number of texts.

*Hadeeth*s about the landslides

It was narrated that Hudhayfah ibn Usayd Al-Ghifaari ﷺ said, "The Prophet ﷺ looked out over us when we were talking and said:

'What are you talking about?' They said, 'We are talking about the Hour.' He said: 'It will never come until you see ten signs.' He mentioned the smoke, the Dajjaal, the Beast, the rising of the sun from its place of setting, the descent of 'Eesa ibn Maryam ﷺ, Ya'jooj and Ma'jooj, and three landslides: one in the east, one in the west and one in the Arabian Peninsula. And the last of that

will be a fire which will emerge from Yemen and drive the people to their place of gathering."[1]

Hadeeths which speak of a particular landslide

In some reports, the specific place and cause of one of the major landslides are mentioned, which is the landslide that will occur in the Arabian Peninsula.

It was narrated from Umm Salamah ﷺ, the wife of the Prophet ﷺ, that the Prophet ﷺ said:

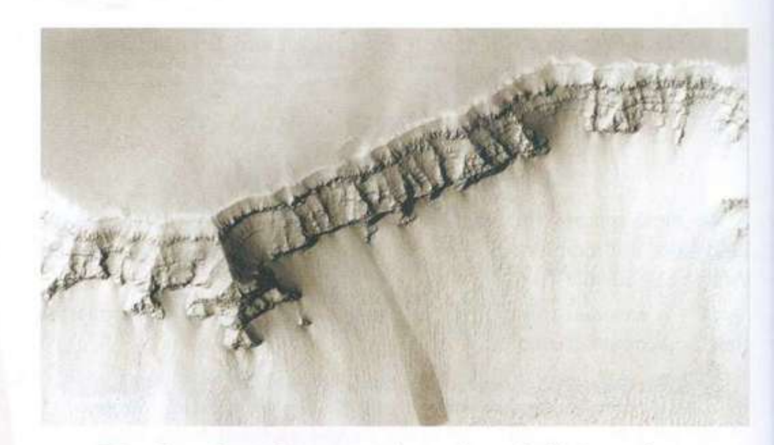
"There will be a dispute following the death of a caliph, and a man from Madeenah will go out, fleeing to Makkah. Some of the people of Makkah will come to him and will bring him out against his will, and they will swear allegiance to him between the Corner (i.e., Black Stone) and the Maqaam. An army will be sent against him from Syria, which will be swallowed up by the earth in Al-Bayda'[2]*, between Makkah and Madeenah. When the people see that, the devoted worshippers from Syria and the best people from Iraq will come to him and swear allegiance to him."*[3]



(1) Narrated by Muslim.

(2) Al-Bayda' is the desert.

(3) Narrated by Ibn Hibbaan and is *Saheeh*. It has been stated above in the discussion on the Mahdi (Minor Sign 131) that the landslide will occur in Al-Bayda' which is a desert between Makkah and Madeenah.



*Hadeeth*s about other landslides that occurred as punishment for sin

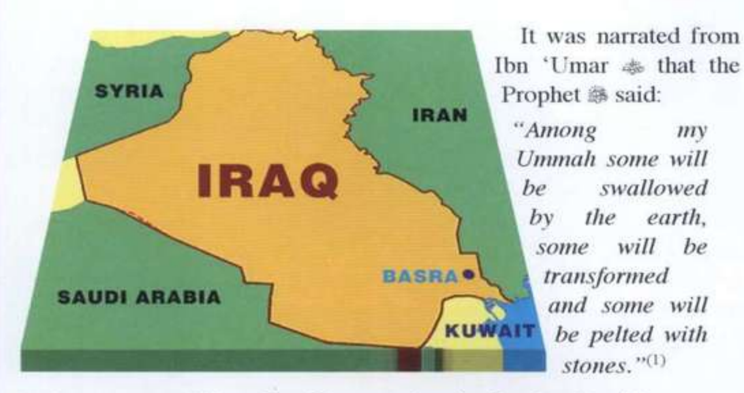
It was narrated from Abu Umaamah ﷺ that the Prophet ﷺ said:

"Some people of this Ummah will stay up at night, eating and drinking and being entertained, then in the morning they will have been transformed into pigs and the land will be made to swallow up some tribes of them along with their houses. In the morning (the people) will say: 'The tribe of so-and-so was swallowed up by the earth last night, the house of the tribe of so- and-so was swallowed up by the earth.' Stones will be sent against them, and a devastating wind will blow them away, as those who came before them were blown away because of drinking alcohol, consuming Riba (usury), wearing silk, keeping singing girls and severing ties of kinship."

He [the narrator] said: And he mentioned something else but I forgot it.[1]

(1) Narrated by Al-Haakim who said: "It is a *Saheeh Hadeeth* according to the cond - tions of Muslim."





It was narrated from Ibn 'Umar ﷺ that the Prophet ﷺ said:

"Among my Ummah some will be swallowed by the earth, some will be transformed and some will be pelted with stones."(1)

It was narrated from Ibn 'Umar ﷺ that the Prophet ﷺ said:

"Whilst a man was walking, dragging his Izar (lower garment) out of pride, he was swallowed up (by the earth) and will continue sinking into the Earth until the Day of Resurrection."(2)

It was narrated from Anas ﷺ that the Prophet ﷺ said to him:

"O Anas, the people will establish cities and one of them will be called Al-Basrah or Al-Busayrah. If you pass through it or enter it, then beware of its salt-flat, its wharves, its marketplace and the gate of its governors. You should keep to its outskirts, for there will be landslides and falls of stones from heaven in it, and people who will spend the night and become monkeys and pigs in the morning."(3)

In this *Hadeeth*, the Prophet ﷺ told us that people would establish cities, including a city called Basrah, and he warned Anas ﷺ against

(1) Narrated by Al-Haakim, who said: "If Abu'l-Zubayr heard it from 'Abd-Allah ibn 'Umar, then it is *Saheeh* according to the conditions of Muslim, although they [Al-Bukhaari and Muslim] did not narrate it."

(2) Narrated by Al-Bukhaari from the *Hadeeth* of Ibn 'Umar (ﷺ). It was also narrated by Al-Bukhaari and Muslim from the *Hadeeth* of Abu Hurayrah (ﷺ).

(3) Narrated by Abu Dawood; classed as *Saheeh* by Al-Albaani.

entering this city from its salt-flats, wharves and marketplace in which people would gather to buy and sell; he also warned him against going to the gate of its unjust rulers, because of what would happen to the city of landslides, pelting with stones, shaking of the land and transformation.

He advised him to go to the outskirts of Basrah, because they would be far away from the destruction.

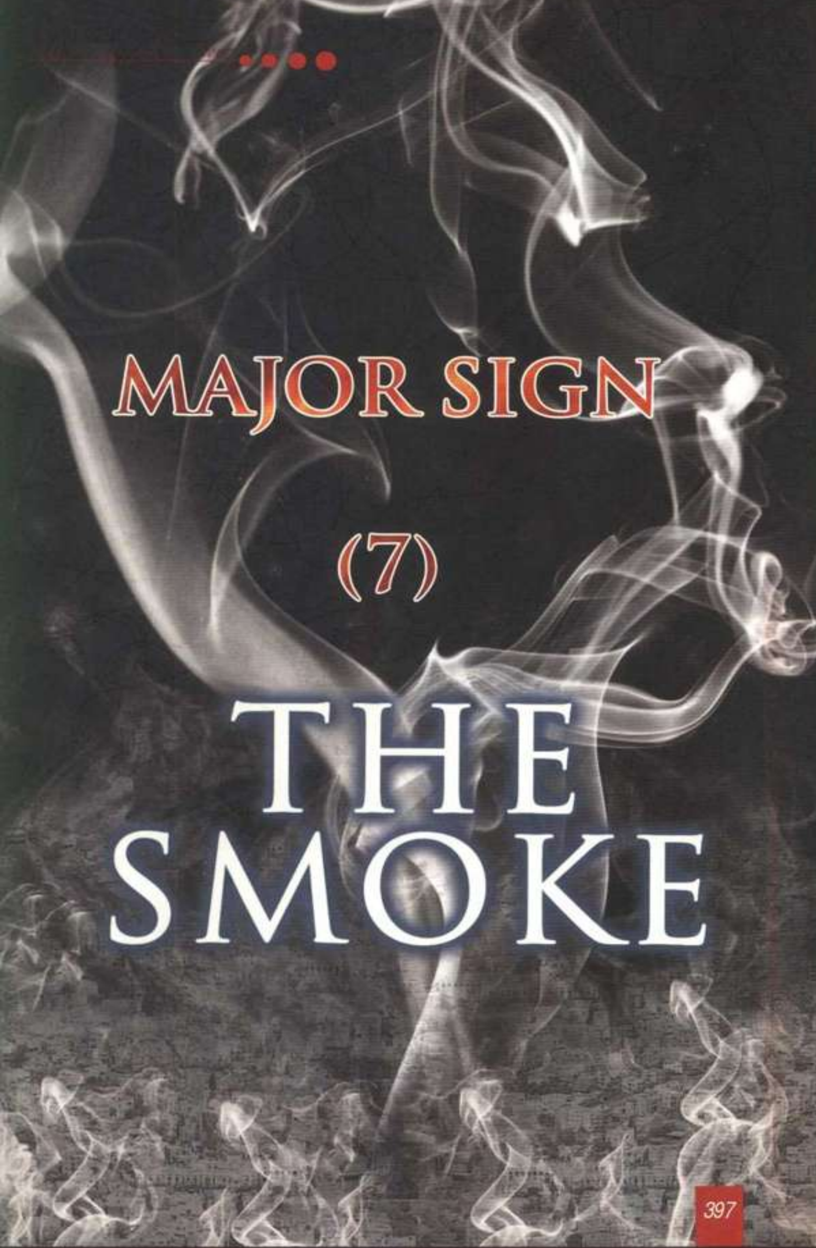
It was narrated from Naafi' that a man came to Ibn 'Umar ﷺ and said, "So and so sends his *Salaam* to you." He said, "I have heard that he has introduced innovations (into Islam). If he has indeed introduced innovations, then do not convey my *Salaam* to him, for I heard the Messenger of Allah ﷺ say: 'There will be among my *Ummah* – or among this *Ummah* – transformations (of people into animals), landslides and hails of stones from the sky.' That was concerning ahl *Al-Qadar*."[1]

These *Hadeeths* describe various types of landslides that will befall this *Ummah*.

With regard to the three major landslides that will happen at the end of time, in the first *Hadeeth* quoted above there is a description of where and why one of these landslides will happen. The other two landslides will happen at the end of time, but I have not come across any *Hadeeth* that describes where and why they will happen. And Allah knows best.



(1) Narrated by Ibn Maajah and Al-Tirmidhi - it is *Saheeh*.


MAJOR SIGN
(7)
THE SMOKE

Introduction

There are various signs of the Hour: some of them are related to the earth, such as landslides and famines; some have to do with people, such as large numbers of women and small numbers of men; some have to do with morals, such as the spread of *Zina* (unlawful sexual intercourse); and some have to do with the skies and heavenly bodies, and celestial signs such as the smoke.

- **What is meant by the smoke?**
- **Has this sign happened?**
- **What is the wisdom behind it?**

The basic principle with regard to this sign of the Hour is the passage in which Allah says:

﴿ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ (١٠) يَغْشَى النَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ (١١) رَّبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ (١٢) أَنَّىٰ لَهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ (١٣) ﴾



["Symbolic picture of smoke approaching a city; this is not the smoke referred to in the Qur'anic passage."]

"Then wait you for the Day when the sky will bring forth a visible smoke,Covering the people, this is a painful torment. (They will say): 'Our Lord! Remove the torment from us, really we shall become believers!'How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them."
[Al-Dukhaan 44:10-13]

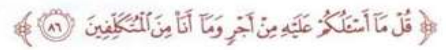
Differences of scholarly opinion on what is meant by the smoke referred to in the Qur'an

There are two scholarly views concerning this matter, as follows:

1- Some scholars are of the view that this smoke is what befell the Quraysh of hardship and hunger when the Prophet ﷺ prayed against them as they did not respond to him. They began to lift their gaze towards the sky but they did not see anything except something like smoke, because of the severity of the hardship they were going through. This was the view of 'Abd-Allah ibn Mas'ood ﷺ and he was followed in that by a number of the early generation. Ibn Jareer Al-Tabari ﷺ thought this view more likely to be correct.[1]

(1) See *Tafseer Al-Tabari*, 11/228.

It was narrated that Masrooq ibn Al-Ajda' said: "We were sitting with 'Abd-Allah ibn Mas'ood ﷺ, when a man came to him and said, 'O Abu 'Abd Al-Rahmaan, there is a storyteller by the gates of Kindah who is telling stories; he claims that when the sign of *Al-Dukhaan* (the smoke) appears, it will take the souls of the *Kuffaar* and it will afflict the believers with something like a cold.' 'Abd-Allah ﷺ sat up angrily and said, 'O people, fear Allah! Whoever among you knows something, let him say what he knows, and whoever does not know, let him say: "Allah knows best," for it is a greater sign of knowledge for one of you to say, when he does not know, "Allah knows best." Allah, may He be glorified and exalted, said to His Prophet ﷺ:



"Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qur'an), nor am I one of the Mutakallifoon (those who pretend and fabricate things which do not exist)."

[Saad 38:86]

When the Messenger of Allah ﷺ saw the people turning away from him, he said: "O Allah, seven like the seven (years of famine) of Yoosuf."[1] Then they were afflicted with a famine which forced them to eat anything, even animal skins and dead meat, because of hunger.[2]

(1) The authors of *Seerah* said: When the Messenger of Allah ﷺ saw that the people were turning away from him, he said: ***"O Allah, seven like the seven (years of famine) of Yoosuf."*** Then a famine befell them and they were compelled to eat dead meat, animal skins and bones. Abu Sufyaan and some of the people of Makkah came to him and said, "O Muhammad, you claim that you have been sent as a mercy and now your people are dying; pray to Allah for them." The Messenger of Allah ﷺ prayed for them, and rain descended and continued for seven days. Then the people complained that there was too much rain, so the Prophet ﷺ said: ***"O Allah, around us and not on us,"*** and the clouds shifted from above his head and rained on the people around them.

(2) i.e., the Prophet ﷺ prayed against them, asking Allah to send upon them what b - fell the people of Egypt at the time of Yoosuf ﷺ: seven years of drought, hunger and famine, with no rain, as Allah says:



One of them would look at the sky and see something like smoke.'"[1]

Ibn Mas'ood ﷺ also said: "Five things have come to pass: The inseparable, permanent punishment[2], the Romans[3], the seizure (punishment)[4], the moon[5] and the smoke."[6]

2- Many scholars are of the view that the smoke is one of the awaited signs that have not come yet, and it will happen close to the Day of

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﴿ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِي مِن بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٨﴾ ﴾

"[Yoosuf (Joseph)] said: 'For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.
'Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).'" [Yoosuf 12:47-48]

(1) Agreed upon.

(2) The inseparable, permanent punishment is mentioned in the Verse,

﴿ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾ ﴾

"But now you have indeed denied (Him). So the torment will be yours for ever (inseparable, permanent punishment)" [Al-Furqaan 25:77],

i.e., the punishment is *Mulaazim* and will not be delayed under any circumstances.

(3) This is a reference to the Verse in which Allah says,

﴿ الم ﴿١﴾ غُلِبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ ﴾

"Alif-Laam-Meem. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] 2. The Romans have been defeated. 3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious." [Al-Room 30:1-3].

(4) This is a reference to the Verse in which Allah says:

﴿ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾ ﴾

"On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution." [Al-Dukhaan 44:16].

What is meant by the greatest seizure (punishment) is the Battle of Badr.

(5) This is a reference to the Verse in which Allah says:
"The Hour has drawn near, and the moon has been cleft asunder" [Al-Qamar 54:1]. We have discussed the splitting of the moon above, Minor Sign 3.

(6) Narrated by Al-Bukhaari and Muslim.

Resurrection. This was the view of 'Ali ibn Abi Taalib, Ibn 'Abbaas and Abu Sa'eed Al-Khudri ﷺ.

Al-Haafiz Ibn Katheer ﷺ thought this view more likely to be correct, and he quoted the *Hadeeth*s mentioned above as evidence for this sign.

Some of the scholars were of the view that these reports may be reconciled, and they said that there are two smokes: one of them has already appeared and there remains the other one which will occur at the end of time. With regard to the first sign, which has already appeared, it is what Quraysh saw that looked like smoke, but it was not the real smoke that will appear along with the other signs and is one of the portents of the Hour.

Ibn Mas'ood * used to say: "There are two smokes, one of which has already occurred.[1]. The other, when it happens, will fill the area between heaven and earth, but the believer will not feel anything except something like catarrh; as for the disbeliever, it will penetrate his ears."[2]

The correct view is that the smoke is one of the awaited signs that have not happened yet. This is what is to be understood from the Qur'an. Allah says,

﴿ فَٱرۡتَقِبۡ يَوۡمَ تَأۡتِي ٱلسَّمَآءُ بِدُخَانٖ مُّبِينٖ ﴿١٠﴾ ﴾

"Then wait you for the Day when the sky will bring forth a visible smoke." [Al-Dukhaan 44:10],

i.e., obvious and visible smoke will appear in the sky, and will be seen by everyone.

With regard to what Ibn Mas'ood mentioned about what befell

(1) i.e., referring to what the Quraysh saw.

(2) See: *Al-Tadhkirah*, p. 655.



Quraysh, that was only something imaginary that they saw because of hunger and exhaustion. In the Verse, Allah says,

﴿ يَغْشَى ٱلنَّاسَ ﴾

"Covering the people" [Al-Dukhaan 44:11],

i.e., it will cover them in a real sense; the [following words] words *"this is a painful torment,"*

mean: it will be said to the people when the smoke has scared them:

﴿هَٰذَا عَذَابٌ أَلِيمٌ ⑪﴾

"This is a painful torment."

Hadeeths about the smoke

It was narrated that Hudhayfah ﷺ said,

"The Prophet ﷺ looked out over us when we were talking and said:

'What are you talking about?' They said, 'We are talking about the Hour.' He said: 'It will never come until you see ten signs.' He mentioned the smoke, the Dajjaal…"(1)

It was narrated from Abu Hurayrah ﷺ that the Prophet ﷺ said:

"Hasten to do good deeds before six signs appear: The rising of the sun from its place of setting, the smoke, the Dajjaal, the Beast, the death of one of you and the Day of Resurrection."(2)

It was narrated that 'Abd-Allah ibn Abi Mulaykah said,

"I went in the morning one day to Ibn 'Abbaas ﷺ and he said, 'I

(1) Narrated by Ahmad and Al-Tirmidhi; it is *Saheeh*.

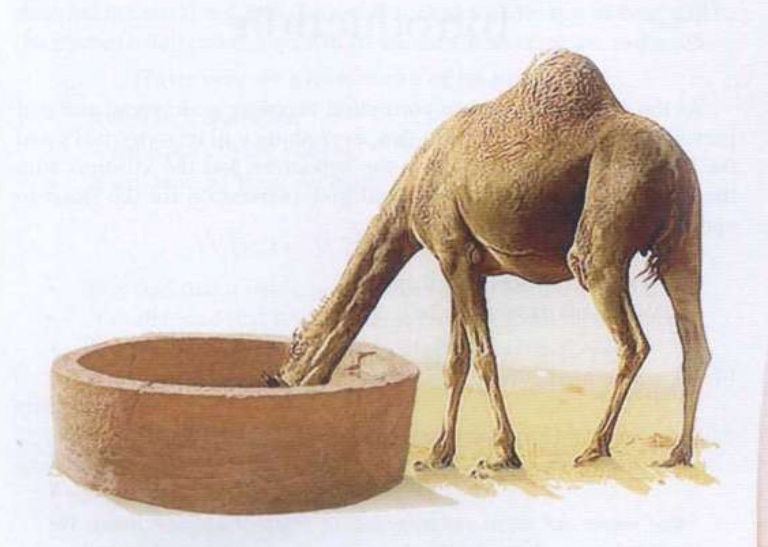
(2) Narrated by Muslim.

did not sleep at all last night, until morning came.' I said: 'Why?' He said: 'They said that a comet appeared and I feared that the smoke had begun, so I did not sleep until morning came.'"[1]

The relevant point in this report is that Ibn 'Abbaas ﷺ was afraid of the smoke because it is one of the signs of the Hour.



(1) Narrated by Ibn Jareer and Ibn Abi Haatim. Ibn Katheer said: Its *Isnaad* back to Ibn 'Abbaas (ﷺ) is *Saheeh*.



MAJOR SIGN (8) THE BEAST

Introduction

At the end of time, when corruption becomes widespread and evil prevails and people get used to that, everything will be topsy-turvy and the believers will be mixed with the hypocrites and the Muslims with the *Kaafirs*. At that time, Allah will give permission for the Beast to appear.

- What is the Beast?
- When and where will it appear?
- What will its mission be?

Verses which speak of the Beast

Allah says:

﴿ وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾ ﴾

"And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayaat (Verses of the Qur'an and Prophet Muhammad ﷺ)"

[Al-Naml 27:82]

With regard to the meaning of the words,

﴿ تُكَلِّمُهُمْ ﴾ *"to speak to them"*

it was said that it means it will address them, or it will wound them -- the latter was the reading of Sa'eed ibn Jubayr, 'Aasim Al-Jahdari and Abu Raja' Al-'Utaaridi, who understood the word Taklimuhum as meaning: it will wound them.[1]

There is no *Saheeh Hadeeth* which gives a description of this Beast. Al-Mawaardi and Al-Tha'labi mentioned some strange things about its

(1) The root *Kalama* may mean to speak or to wound, hence the different interpret - tions. [Translator]



description for which there is no proof, such as the idea that its head will be the head of a bull and its ears will be the ears of an elephant, and so on.

However, we know some of its attributes:

- it will be a real beast
- it will speak to the people
- it will emerge from the earth.

Where will it emerge?

- It is said that it will emerge from Mount Safa in Makkah
- It is also said that it will emerge from beneath the Ka'bah
- It is said that it will emerge in the desert.

However, there is no proof or *Saheeh Hadeeth* about where it will emerge.

Thus we say [regarding it]: We believe that it will emerge as Allah has informed us, but we do not know from where it will emerge.

AL-SAFA
MOUNT

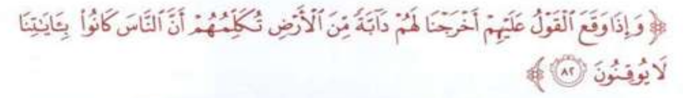


What is the real nature of the Beast ?

- It was said that it is a man who will debate with the people, but this is false.
- It was said that it is the she-camel of Saalih ﷺ.
- It was said that it is the offspring of the she-camel of Saalih ﷺ.

What will the Beast do?

It will say to the people: *"Mankind believed not with certainty in Our Ayat"*, as it says in the Verse:



"And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayaat (Verses of the Qur'an and Prophet Muhammad ﷺ)." [Al-Naml 27:82]

It will brand the people

It was narrated that Abu Umaamah رضي الله عنه said, the Prophet ﷺ said:

"The Beast will emerge and brand the people on their noses, then the people will mix until a man will buy a camel and will be

asked, 'From whom did you buy it?' and he will say, 'From one of the branded people.'"[1]

- How will this branding be done, and will it be permanent?
- Will subsequent generations have that mark?
- After the Beast brands the people and truth becomes distinct from falsehood and believers from disbelievers, what will happen?





[Examples of branding done by the Arabs; with regard to the way in which the Beast will brand the people, Allah knows best about it.]

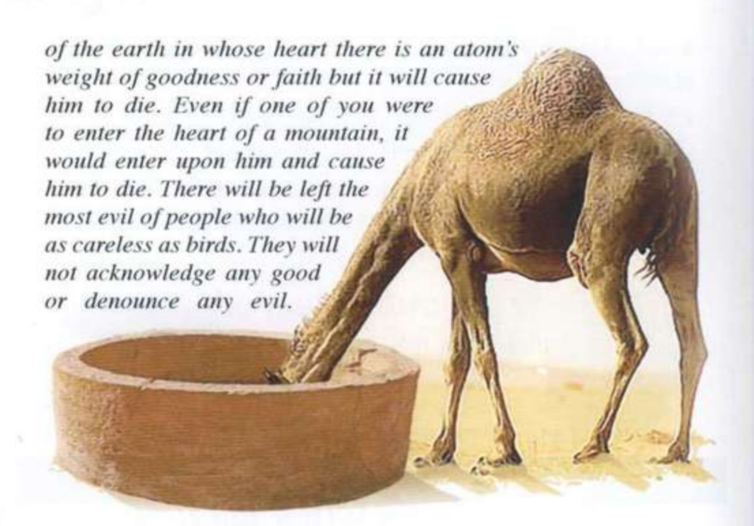
The people will continue [to deal with each other] in this manner for a while, until one man will call out to another, saying *"O believer"* or *"O disbeliever."*

Thereafter, when Allah wills that the Hour should begin, He will send a pleasant breeze which will take the souls of the believers, because the Hour will only come upon the most evil of people; the believers will not be grieved by the greatest terror (cf. 21:103).

It was narrated from 'Abd-Allah ibn 'Amr ﷺ that the Prophet ﷺ said: *"The Dajjaal will appear among my Ummah and he will stay for forty. I do not know if it is forty days, or forty months, or forty years. Then Allah will send 'Eesa ibn Maryam, who looks like 'Urwah ibn Mas'ood, and he will pursue him and kill him. Then the people will remain for seven years with no enmity between any two people. Then Allah will send a cool wind from the direction of Syria and there will be no one left on the face*

(1) Al-Haythami said: It was narrated by Ahmad and its men are the men of 'Umar ibn 'Abd Al-Rahmaan ibn 'Atiyyah, who is *Thiqah* (trustworthy).

of the earth in whose heart there is an atom's weight of goodness or faith but it will cause him to die. Even if one of you were to enter the heart of a mountain, it would enter upon him and cause him to die. There will be left the most evil of people who will be as careless as birds. They will not acknowledge any good or denounce any evil.



Then the Shaytaan will appear to them and will say: 'Will you not listen to me?' They will say: 'What do you command us to do?' He will command them to worship idols, but despite that they will have ample provision and a good life. Then the Trumpet will be blown and no one will hear it but he will tilt his head to one side. The first one to hear it will be a man who is fixing the trough for his camels. He will swoon and all the people will swoon."[1]

According to a report narrated by Abu Hurayrah ﵁, the Prophet ﷺ said:

"Allah will send a wind from Yemen, softer than silk, which will not leave anyone in whose heart is the weight of a grain or the weight of an atom but it will take his soul."[2]

After this wind comes, only the most evil of people will be left, and the Hour will come upon them.

(1) Narrated by Muslim.
(2) Narrated by Muslim.

Major Sign (9)

The rising of the sun from its place of setting

Introduction

One of the signs of the Hour that will be seen by the young and old alike is the sudden change in the movement of the stars and planets.

One morning, whilst the people are expecting the sun to rise from its usual place in the east, as it has done since Allah created it, the sun will suddenly rise from the west --i.e., it will rise from its place of setting. At that time the gate of repentance will close forever.

Verses about the sun rising from its place of setting

Allah says:

﴿هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَ ۗ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ۗ قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ﴿١٥٨﴾﴾



"Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: 'Wait you! we (too) are waiting.'" [Al-An'aam 6:158]

*Hadeeth*s about the sun rising from its place of setting

It was narrated from Abu Hurayrah (ﷺ) that the Prophet (ﷺ) said: *"There are three things, when they appear, no good will it do to a person to believe then, if he did not believe before, nor earned good (by performing deeds of righteousness) through his Faith: the rising of the sun from its place of setting, the Dajjaal and the Beast of the earth."*(1)

The reason why the gate of repentance will close is that in many ways, faith is based on belief in the Unseen. When the sun rises from its place of setting, belief will be based on what one is seeing with one's own eyes and will no longer be based on Unseen matters, so it will be like the faith of Pharaoh when he realized that he was drowning.

It was narrated from Abu Hurayrah ﷺ that the Prophet (ﷺ) said: *"The Hour will not begin until... the sun rises from its place of setting. When it rises and the people see it, they will all believe, but that will be at the time when no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith (cf. 6:158). And the Hour will begin when two men have spread a garment between them but they will not be able to sell it or fold it. The Hour will begin when a man has milked his she-camel and taken*

(1) Narrated by Muslim.

away the milk, but he will not be able to drink it. And the Hour will begin when a man is repairing a trough but he will not be able to give his animals water from it.[1] *And the Hour will begin when a man has raised a morsel of food to his mouth but will not be able to eat it."*[2]

It was narrated from Abu Dharr ﷺ that the Prophet ﷺ said:

"Do you know where this sun goes?" They said, "Allah and His Messenger know best." He said:

"It runs along its course until it reaches its resting place beneath the Throne, where it falls prostrate and remains like that until it is said to it: 'Rise and go back whence you came.' Then in the morning it rises from its place of rising. Then it runs along its course until it reaches its resting place beneath the Throne, where it falls prostrate and remains like that until it is said to it: 'Rise and go back whence you came.' Then in the morning it rises from its place of rising. Then it will runs along its course and the people will not notice anything unusual, until it reaches its resting place beneath the Throne, then it will be said to it: 'Go and rise from the place of your setting.' So in the morning it will rise from the place of its setting."

He ﷺ said:

"Do you know when that will be? That will be when ***'no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith'*** [Al-An'aam 6:158]. *"*[3]

It was narrated from 'Abd-Allah ibn 'Amr ﷺ that the Prophet ﷺ said:

"The first signs of the (Dajjaal's) appearance will be the rising of

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(1) i.e., a man will repair his trough with clay, filling in the cracks, so that he can fill it with water and let his animals drink from it, but the animals will not drink from it before the Hour begins.

(2) i.e., the Hour will begin before he can put that morsel of food in his mouth, or before he can chew it or swallow it.

(3) Narrated by Muslim.

the sun from its place of setting and the emergence of the Beast to the people in the forenoon. Whichever of them appears first, the other will follow soon after."[1]

QUESTION:



Some may be confused and wonder how come the Prophet ﷺ in this *Hadeeth* said that the first sign would be the rising of the sun from its place of setting and the emergence of the Beast, whereas in other *Hadeeths* it says that the first sign will be the Dajjaal or the Mahdi and so on.

How can we reconcile these *Hadeeths*?



Ibn Hajar said:

"What is most likely to be correct when we put all these reports together is that the appearance of the Dajjaal will be the first of the major signs which mark a change in the situation in general throughout the earth, which will end with the death of 'Eesa ibn Maryam ﷺ; and the rising of the sun from its place of setting will be the first of the major signs which announce a change in the heavens above, which will end with the onset of the Hour. Perhaps the emergence of the Beast will happen on the day when the sun rises from its place of setting. Muslim narrated from 'Abd-Allah ibn 'Amr that the first of the signs will be the rising of the sun from its place of setting and the emergence of the Beast to the people in the forenoon. Whichever of them appears first, the other will come soon after that."

(1) Narrated by Muslim.

The command to hasten to do good deeds

It was narrated from Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said:

> *"Hasten to do good deeds before six things happen: the rising of the sun from its place of setting, the smoke, the Dajjaal, the Beast, the personal affair of one of you (i.e., death) and the general affair (i.e., the Day of Resurrection)."*



We have discussed some of the meanings of this *Hadeeth* above.

MAJOR SIGN (10)

FIRE

WHICH WILL DRIVE THE PEOPLE TO THEIR PLACE OF GATHERING

Fire which will drive the people to their place of gathering

The last of the signs and portents of the Hour will be a fire that will emerge in Yemen and drive the people to the land of gathering and bring them all together there. The land of gathering is a flat, white land, like a loaf of bread made from pure flour of a uniform colour, such that there will be no distinguishing mark on it that could be used as a landmark by anyone.

- What will the fire look like?
- How will it emerge?
- From where will it emerge?
- What will happen after that?



*Hadeeth*s about this fire

It was narrated that Hudhayfah ibn Usayd Al-Ghifaari ﷺ said,

"The Prophet ﷺ looked out over us when we were talking and said: ***'What are you talking about?'*** *They said, 'We are talking about the Hour.' He said:* ***'It will never come until you see ten signs.'*** *He mentioned the smoke, the Dajjaal, the Beast, the rising of the sun from its place of setting, the descent of 'Eesa ibn Maryam ﷺ, Ya'jooj and Ma'jooj, and three landslides: one in the east, one in the west and one in the Arabian Peninsula. And the last of that will be a fire which will emerge from Yemen and drive the people to their place of gathering."*(1)

According to another report:

"And a fire which will emerge from the furthest part of Aden and drive the people."(2)

It was narrated from 'Abd-Allah ibn 'Umar ﷺ that the Prophet ﷺ said:

"A fire will emerge before the Day of Resurrection from the sea of Hadhramawt or from Hadhramawt, and it will gather the people." They said, "What do you instruct us to do, O Messenger of Allah?" He said: "I advise you to go to Syria."(3)

It was narrated that Anas ﷺ said,

"When 'Abd-Allah ibn Salaam heard that the Messenger of Allah ﷺ had come to Madeenah, he came to him and said, 'I am going to ask you about three things which no one knows except a Prophet. What is the first Sign of the Hour? What is the first food that the people of Paradise will eat? And how is it that a child may resemble either his father or his maternal uncles?' The

(1) Narrated by Muslim.
(2) Narrated by Muslim.
(3) Narrated by Ahmad - *Saheeh*.

Messenger of Allah ﷺ said: 'Jibreel has just informed me about these matters.' 'Abd-Allah ibn Salaam ؓ said, 'He is the enemy of the Jews among the angels.'[1] The Messenger of Allah ﷺ said: 'The first sign of the Hour is a fire that will gather the people together from the east to the west. The first food that the people of Paradise will eat will be the caudate (extra) lobe of fish-liver. As for the child resembling one parent or another, when a man has intercourse with his wife, if the man's discharge precedes the woman's discharge, the child will resemble the man, and if the woman's discharge precedes the man's, the child will resemble the woman.' ['Abd-Allah] said: 'I bear witness that you are the Messenger of Allah... '".[2]

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(1) The Jews said to the Prophet ﷺ, "There is no Prophet who does not have someone who brings him news. Tell us about your companion."

He ﷺ said: ***"Jibreel*** ؑ."

They said, "Jibreel is the one who brings down punishment, war and fighting. He is our enemy. If you had said Mikaa'eel who brings down mercy, vegetation and rain, it would be a different matter." Then Allah revealed the words:

﴿ قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴾

"Say (O Muhammad ﷺ): "Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it [i.e. the Tawraat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

"Whoever is an enemy to Allah, His Angels, His Messengers, Jibreel (Gabriel) and Mikaa'eel (Michael), then verily, Allah is an enemy to the disbelievers".

[Al-Baqarah 2:97-98]

(2) Narrated by Al-Bukhaari.

It was narrated from 'Abd-Allah ibn 'Amr ﷺ that the Messenger of Allah ﷺ said:

"The first signs will be the rising of the sun from its place of setting, and the emergence of the Beast before the people in the forenoon. Whichever of them comes before the other, the other is close at hand."[1]

QUESTION:

How can we reconcile between the signs of the Hour mentioned above and the *Hadeeth* which says that the first sign will be the fire?



The signs meant here are those that herald the onset of the Hour, not the signs that indicate that it is near. This is supported by the words in another report narrated by Al-Bukhaari: ***"What is the sign of the beginning of the Hour?"*** -- i.e., the onset of the Hour.

CAUTION

This fire which will gather the people is something other than the fire that was to appear in the Hijaz, by which the necks of the camels in Busra would be illuminated. This fire appeared in the seventh century AH, and is one of the minor signs of the Hour.[2]



(1) Narrated by Muslim.

(2) We have discussed this above *Minor Sign* 13.

How it will gather the people

It was narrated from Abu Hurayrah ﷺ that the Prophet ﷺ said:

"The people will be gathered in three groups, hoping (for Paradise) and fearing (Hell), two on a camel, three on a camel, four on a camel, ten on a camel. The rest of them will be gathered by a fire which will stay with them when they stop for the night and it will rest with them when they take a rest, and will be with them morning and evening."(1)

This indicates that this fire is not intended to burn people; rather it is only meant to drive them to the land of gathering in Syria. When the people move it will follow them and when they stop to rest or sleep, it will stop. When they wake up from their nap, it will advance towards them and drive them on. Then when they stop for the night, it will stop too, and in the morning when they move on, it will move on with them, driving them forward, until it brings them to Syria.

It was narrated from Abu Dharr ﷺ that the Prophet ﷺ said:

"The people will be gathered on the Day of Resurrection in three groups: those who will be fed and clothed, and will be riding; those who will be walking and running; and those who will be dragged by the angels on their faces." One of them said, "These two groups we know, but what about those who will be walking and running?" He ﷺ said: "Allah will cause their mounts to contract diseases until there are no mounts left, to such an extent that a man who has a splendid garden would give it up in return for a weak old camel with a small saddle, but he will not be able to find one."(2)

(1) Narrated by Al-Bukhaari.

(2) Narrated by Ahmad and Al-Nasaa'i; it is a *Saheeh Hadeeth*.

Conclusion

All praise is for Allah, may He be exalted, for enabling and helping me complete this book. I ask Allah to benefit people through it and to purify the intention behind writing it and make it sincerely for His sake alone.

I have tried to discuss the signs of the Hour according to a fresh perspective and in an interesting style, so that the reader will gain beneficial knowledge while going through an enjoyable read. I hope that with the help and blessings of Allah, I have been guided to achieve what I had originally intended.

I would be very happy to hear from readers who would like to express their views regarding the book and share any comments. Readers can contact me via e-mail or text message (SMS). I would be very grateful to hear from them and will pray for them in their absence.

I ask Allah to help and guide us all... *Aameen.*

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Apendix A (Story of *Khawaarij*)

The story of the debate between Ibn 'Abbaas and the *Khawaarij*: 'Abd-Allah ibn 'Abbaas * said, "When the *Khawaarij*, who numbered six thousand, withdrew and entered some land and agreed that they would rebel and fight against 'Ali ibn Abi Taalib *, people would come to him and say, "*Ameer Al-Mu'mineen*, the people have rebelled against you." He would say to them, "Let them be, for I will not fight them until they fight me, and they will do so." One day, during the *Zuhr* prayer I said to him, "*Ameer Al-Mu'mineen*, delay the prayer until it is cooler, so that I might enter upon these people and speak to them." He said, "I fear for you." I said, "Do not worry." I was a good-natured man and did not bother anyone, so he gave me permission. I put on clothes that were the finest that Yemen had to offer, and I combed my hair and entered upon them in the middle of the day. I entered upon the people and I had never seen anyone who appeared to have striven more in worship than them. Their foreheads bore calluses because of [numerous] prostration and their hands were like the knees of camels; they wore clean chemises and they looked tired because of staying up all night. I greeted them with *Salaam*, and they said, "Welcome, Ibn 'Abbaas, what brings you here?" I said, "I have come to you from the *Muhaajireen* and *Ansaar* and from the son-in-law of the Messenger of Allah. Among them the Qur'an was revealed and they are more knowledgeable about its interpretation than you." Some of them said, "Do not argue with Quraysh, for Allah, may He be glorified and exalted, says,

'Nay! But they are a quarrelsome people.'" [Al-Zukhruf 43:58]

Two or three of them said, "We will speak to him." I said, "Tell me what you are upset about with the son-in-law of the Messenger of Allah ﷺ and the *Muhaajireen* and *Ansaar*, among whom the Qur'an was revealed; not one of them is among you, and he ['Ali] knows best about its interpretation." They said, "There are three things." I said, "Tell me." They said, "The first is that he left the issue of judgement to men concerning a matter of religion, and Allah says,

'The decision is only for Allah.' [Al-An'am 6:57]

What does man have to do with ruling when Allah has said this?" I said, "This is one. What else?" They said, "Second, he fought and killed but did not take captive the women of his opponents or take any booty. If they are believers, why is it permissible for us to fight them and kill them but not permissible for us to take captive their women?" I said, "And what is the third?" They said, "He has erased his title of *Ameer Al-Mu'mineen*; if he is not *Ameer Al-Mu'mineen* then he must be *Ameer Al-Kaafireen* (Leader of the Disbelievers)." I said, "Do you have anything else to say?" They said, "That is all." I said to them, "As for your saying that he left the issue of judgement to men concerning a matter of religion, I shall recite to

you from the Book of Allah that which contradicts this, and if it contradicts what you say, will you recant?" They said, "Yes." I said, "Allah delegated His ruling to men with regard to something worth one quarter of a *Dirham*, which is the price of a rabbit. And he recited the Verse:

> *'Kill not the game while you are in a state of Ihraam [for Hajj or 'Umrah (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you.'* [Al-Maa'idah 5:95]

Moreover, with regard to a woman and her husband, [Allah says],

> *'If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers.'* [Al-Nisa' 4:35]

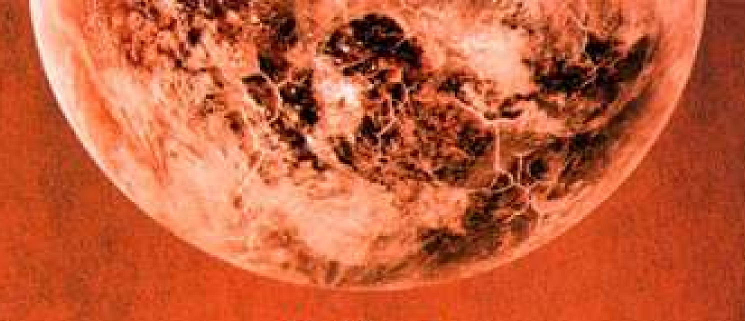
I adjure you by Allah, is the ruling of men with regard to reconciling between people and sparing their blood more important than the ruling on a rabbit or a case of marriage? Which one do you think is more important?"

They said, "This is more important." I said, "Have I answered this point?" They said, "Yes." I said, "With regard to your saying that he fought and did not take captive the women or take any booty, would you take your mother 'Aa'ishah ﵂ captive? By Allah, if you say that she is not our mother, you have gone out of Islam and by Allah if you were to say that you would take her captive and regard her as permissible like any other woman, you have gone out of Islam. Either way it is misguidance, because Allah says,

> *'The Prophet is closer to the believers than their ownselves, and his wives are their (believers') mothers (as regards respect and marriage).'* [Al-Ahzaab 33:6]

Have I answered this point?" They said, "Yes." I said, "As for your saying that he has lost the title of *Ameer Al-Mu'mineen*, I shall quote something that you will accept: On the day of Al-Hudaybiyah, the Prophet made a treaty with the *Mushrikeen*, Abu Sufyaan ibn Harb and Suhayl ibn 'Amr. He said to 'Ali ﵁: 'Write a document for them.' So 'Ali ﵁ wrote, 'This is what was agreed by Muhammad the Messenger of Allah.' The *Mushrikeen* said, 'By Allah, we do not know that you are the Messenger of Allah; if we knew that you were the Messenger of Allah, we would not have fought you.' The Messenger of Allah ﷺ said, 'O Allah, You know that I am Your Messenger. Erase it, 'Ali, and write, "This is what was agreed by Muhammad ibn 'Abd-Allah."' By Allah, the Messenger of Allah was better than 'Ali and he erased his title himself."

Two thousand of them recanted and the rest of them rebelled and fought. Recorded by 'Abd Al-Razzaaq in *Al-Musannaf* and Al-Haakim in *Al-Mustadrak*; Al-Haakim classed it as *Saheeh* according to the conditions of Muslim.



نهاية العالم

مع صور و خرائط و توضيحات

(باللغة الانجليزية)

THE END OF THE WORLD

In recent times things have become very confusing and we have begun to see in bookstores and on websites speculation about future events, based on verses and *hadeeths* which refer to these future events concerning the signs of the Hour.

Every time a calamity befalls Islam and the Muslims, people begin to look for a way out from them. Sometimes you hear about the appearance of the Mahdi, sometimes you hear that the time for the final confrontation between good and evil is close at hand, other times you hear about landslides in the East or in the West, and so forth.



DARUSSALAM
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